DOCUMENT RESUME

ED 467 395 RC 023 640

AUTHOR Barnhardt, Ray, Comp.

TITLE Indigenous Education around the World. Workshop Papers from the World Indigenous People's Conference: Education (Albuquerque, New Mexico, June 15-22, 1996).

INSTITUTION Alaska Univ., Fairbanks. Center for Cross-Cultural Studies.

PUB DATE 1999-07-00

NOTE 640p.; For selected individual papers, see RC 023 641-661.

PUB TYPE Collected Works - Proceedings (021)

EDRS PRICE EDRS Price MF03/PC26 Plus Postage.

DESCRIPTORS Aboriginal Australians; Alaska Natives; American Indian Education; American Indians; Canada Natives; *College Programs; Cultural Maintenance; *Culturally Relevant Education; Educational Research; Elementary Secondary Education; Foreign Countries; Health Education; Higher Education; *Indigenous Populations; *Language Maintenance; Maori (People); Native Language Instruction; School Community Relationship; *Self Determination; *Teacher Education; Tribally Controlled Education

ABSTRACT

This proceedings contains 35 reports, presentations, and workshop summaries from the fourth triennial World Indigenous People's Conference: Education, held in June 1996. The papers are organized around six broad headings: research papers and reports, tertiary program descriptions, teacher education, community initiatives, language, and health education. Two additional sections contain the Coolangata Statement--the conference's "declaration of indigenous people's education rights--and a complete set of workshop abstracts and presenter information. The presentations deal with a wide range of indigenous educational issues in the United States, Canada, Australia, and New Zealand. They demonstrate that indigenous definition and control of the educational agenda has progressed on several fronts in all of the nations represented at the conference. A tidal wave of initiatives is under way, aimed at placing indigenous beliefs, values, knowledge systems, and ways of knowing into the educational arena at all levels. (Author/SV)

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

# INDIGENOUS EDUCATION AROUND THE WORLD

**WORKSHOP PAPERS FROM THE**

## 1996 WORLD INDIGENOUS PEOPLE'S CONFERENCE: EDUCATION

**Albuquerque, New Mexico**

**June 15-22, 1996**

**Compiled by**

**Ray Barnhardt**
**1996 WIPC:E Academic Program Chair**

**Published by**

**Center for Cross-Cultural Studies**
**University of Alaska Fairbanks**
**Fairbanks, Alaska 99775**

**July, 1999**

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RC 023640

# INDIGENOUS EDUCATION AROUND THE WORLD
## 1996 WIPC:E Workshop Papers

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# PREFACE

The following collection is a compilation of the written documents that were submitted to me following the workshops that were presented at the fourth tri-annual World Indigenous People's Conference: Education, held in Albuquerque, New Mexico in June, 1996. Although the papers included here reflect only a small portion of the workshops put on by over 250 presenters, they do provide a good sampling of the range of cultural and educational initiatives represented at the conference. The papers have been organized around seven broad headings (each separated by a colored insert page): research papers and reports; tertiary program descriptions; teacher education; community initiatives; language; health education; and the Coolangata Statement. A complete set of workshop abstracts and presenter contact information is also included at the end.

In reviewing the issues that were discussed in the workshops, it is clear that indigenous definition and control of the educational agenda has progressed on several fronts in all of the nations represented at the conference. While much work remains to be done, a tidal wave of initiatives is underway aimed at placing indigenous beliefs, values, knowledge systems and ways of knowing into the educational arena at all levels. The indigenous paradigms reflected in the workshops are at the heart of the cultural and educational renewal efforts that are emerging in indigenous communities throughout the world, and the tide will continue to build until education is reintegrated into the lives and worldview of the people it serves.

Most of the compiled workshop papers are included here in the original form in which they were submitted by the authors, without the benefit of formal editing for format consistency. In the interest of making as much information available as possible, I included most of the articles that were submitted, even though some are little more than an outline of the original presentation. I apologize for the lack of editorial refinements, but we were short on both time and resources to do much more than pull the articles together in one place. Still, I think you will find much useful and unique information in this document.

This collection of papers addressing contemporary indigenous education issues is dedicated to the memory of Whare Te Moana, who was a strong supporter of the goals of the WIPC:E and contributed a workshop/paper (along with his wife Rachel Selby) to the conference and to this volume. His spirit flourishes in the good work that is underway in Aotearoa, as well as in other indigenous settings around the world.

I would like to thank Jean Graves, Jeannie O'Malley-Keyes and Darlene Wright for their assistance in preparing this document. Without their help, it would not have seen the light of day. Finally, I would like to express my appreciation to the 1996 World Indigenous People's Conference: Education organizing committee and to all of the presenters, speakers and performers for breathing life into the WIPC:E program in Albuquerque. The information that was exchanged, including that represented in the following papers, was of great value to everyone who participated, and it will continue to have a widespread impact on educational developments in the indigenous world for years to come. Through your efforts, one of the primary functions of the WIPC:E has once again been fulfilled.

*Ray Barnhardt*
*University of Alaska Fairbanks*
*1996 WIPC:E Academic Program Chair*

# THE BEGINNING AND THE END

by Jack Dalton, Yup'ik

In the beginning, there was one world, the first world, the original world—and there were one people, the human beings—and there was a way to do things, the way. Everyone lived in this way—the people, the animals, the plants, the oceans, the rivers and the sky.

In the beginning there was one world. And everything was okay.

Then some time ago, a group of people began to grow. They became civilized. They ate up their homes and had to move, to get bigger. They went to many places and told the people there, "you must become educated, you must become civilized, you must become modern." If you did not do what they said, you were killed.

Now, there are many worlds—the first world, the original world has broken into many pieces.

What the new people call education it is not educating, it is forgetting. It is forgetting the first way, the original way. It is forgetting the way things are supposed to be.

Many things have been learned by the new people, many good things. But without knowing the way, these good things do no good.

Now, among these many worlds are a people. These are the first people, the original people, the indigenous people. These are people who have not forgotten the way. They have not been educated.

You are the people who have not forgotten. You have not let the new people educate you.

Now thanks to the new things, the good new things the new people have made, you have come together.

Now you will talk about many things. You will talk about saving your people.

But there is one thing you cannot forget. Many generations ago there were one people, the first people, the indigenous people.

Do not forget, at one time, everyone was an indigenous people.

So, when you talk about saving indigenous people, remember, you talk about saving all people.

With them, are our brothers and sisters, the animals, the plants, the oceans, the rivers, and the sky.

Yes, you are beginning to see the greatness of your task. You are going to save the whole world.

There are many, many things that need to be done. Don't try to talk about all these things at the same time.

First, there are the first people. Don't let any more first people forget the way. Like this one here, speaking to you now, he has forgotten many things. Help him remember. There are many like him here, help them remember.

Then, there are the new people, the many who have forgotten. Help them remember. And don't let them educate any more. Help them remember the way.

Here, there is nothing to be told in the story. This part of the story has not happened yet. You will create this part of the story.

But since all of us are children in spirit, since all of us are curious, we will tell you the end of the story. It is told like this:

> In the end, there was one world, the first world,the original world . . . the indigenous world.
>
> In the end, there was one world. And everything was OK.

*A Story From the Spirits, through Jack Dalton*
*World Conference of Indigenous Peoples: Education*
*Albuquerque, New Mexico*
*June 16, 1996*

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# RECONCILING THE PAST: (LOOKING BACK, MOVING FORWARD)

**Submitted By:** Trevor Ah Hang
Keith McConnochie
Aboriginal and Islander Studies
University of South Australia

## Abstract

"**Our** intention is to look at Indigenous Communities being able to access the nature of Archaeological Research and the information generated from it. We are endeavouring to establish the use of a Virtual Archaeological Site, that is Aboriginal Cultural Sites that have been the subject of Arch. Investigations with the existing materials being presented in an interactive manner, enabling communities to examine their Cultural Identity via Ethnographic Mapping in a manner preferable to them. The production of an Internet site through Indiginet (the Indigenous Network in Australia) and the subsequent development of supporting Audio/Visual (A/V) materials will allow Australian Aboriginals and other interested peoples, including educational institutions, to have insight into culturally viable materials to develop an understanding of Australian Indigenous Peoples."

The proposed presentation includes A/V presentations, photographic, video and audio support with a web site available to participants to view and review throughout the conference.

## About the Authors

Trevor Ah Hang is a Chinese/Aboriginal from the Nauo nation of the Lower Eyre Peninsula of the Possum Totem, a Story-teller from a group that has had it's language and cultural identity lost after events such as the Elliston massacre, intervention by Europeans and removal of the people to missions.
Working as a labourer, a tool-maker and a computer tech he had a chance to go through University under special entry becoming the first Aboriginal graduate in Computing &

Information Science from the University of South Australia, he was then employed by the Faculty of Aboriginal and Islander Studies initially at the Program for Aboriginal and Islander Studies, Salisbury, then the Aboriginal Studies and Teacher Education Centre, Underdale. His research interests now include Archaeology, Anthropology, Information Technology & Interactive Multi Media.

This paper was co-authored by Keith McConnochie also from Faculty of Aboriginal & Islander Studies, University of South Australia where he is Associate Professor in Aboriginal. His research interests include Aboriginal Education, Social Theory and Aboriginal Studies and, Australian Archaeology. He is currently involved in archaeological research relating to Aboriginal occupation of the arid zones of northern Australia (focusing on the Coongie Lakes region) and the Lower Murray River system.

Both of authors are currently involved in the development of an Indigenous Archaeology Program within the Faculty. This paper has come out of that process.

## 1. Introduction

How can we put the issue of Archaeologists and Aborigines in perspective?

> *Yesterday I was walking out of the Hotel I'm staying in when I noticed a vehicle with it's doors open rolling slowly but inevitably towards a parked car in front of it... The rolling car appeared empty but was ignored by several people that walked past.. .I finally thought 'This is it, time to do something '.. .so I leapt in through the door and realised that there wasn 't a brake pedal, then I grabbed for the wheel and there wasn 't one... about this time I felt really confused BUT nowhere as confused as the woman sitting in the drivers seat... You see, in the confusion I'd jumped into the RIGHT*

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[2] again this refers to details of those sites released by Dr Richard Fullagher, et al. in Sept. of 1996.

> *HAND door, which is where I would expect to find the controls and in the end, all I could come up with was 'QOPS!'*

In much the same way as I acted in good faith and to the best of my abilities, so have archaeologists in the past, and as I still hadn't grasped the differences present in the society in which I was staying, so researchers of the past have moved with ignorance, if not indifference to Australian Aboriginal society and culture.

The title of this paper "Reconciling the Past" refers to two aspects of relationships between archaeologists and Indigenous communities in Australia.

We begin by looking at two versions of the past - that of the archaeologist and that of the Aboriginal community. Both groups provide explanations for human occupation in Australia - that is, they are telling stories about the past. However the stories they tell are very different ones. One story (that of Aboriginal groups) draws on the spiritual beliefs of Aboriginal cultures and tells a story based on belief and while the other, spirituality (that of the archaeologists) draws on the models and beliefs of western science and tells a story based on western concepts of time and evidence. Can these two stories be reconciled, or are they inevitably in conflict?

In this paper, we will also look at another story about the past - the story of relationships between archaeology and Aboriginal communities over the last 100 years or so. This has not been a happy or a pretty story, and has left a legacy of tension and misunderstanding which continues to influence relationships between the groups. But it is a story which can't be ignored or re-written. It is a story which won't simply go away - it is held too deeply within the minds of Aboriginal people.

Finally, we want to explore the possibilities for reconciliation between Aborigines and archaeologists - are there any grounds for reconciliation? Are there any benefits in such a reconciliation? What kinds of strategies might we adopt to bring this about?

**The** First Story:

Aboriginal Interpretations of the past, the 'Dreamings';

Each people have their own Dreamings that cover the land to which they belong, although, often, adjacent groups will have different Dreamings about the same features, events or occurrences. In the beginning there was the void, this void can be seen as an endless sea or as a flat featureless plain of sand depending on the region inhabited by the people, coastal or inland.

The Dreamings are our continuance of the circle of life, I remember those whom have taught me and in remembering them carry on their being. I entrust my stories to my children and, in their memory and in the memory of those they pass the stories to, I find my perpetuation. The stories are not always related word for word, they can be danced or sung and the teller has, in some instances, a degree of flexibility in the retelling to 'tailor' the story to meet the needs or demands of their audience.

In the beginning there was the word.. .logos.. .breath.. . *Tjukurpa.* At first there was the formless void, this void contained the beings and all life to be. As the creation beings emerged from the *sea* (at this point the origin dreaming varies from people to people, with desert people emerging from the desert, my people were from a coastal region and hence we came from a watery void), they traveled the earth shaping and forming the features as they moved, camped, hunted, settled and sported or played, then moved on. And after the forming the others like Wati-Malu, the Possum man and the Cat man brought about the people, their behavior laid out the pattern for us, they still have relevance in the present, *the story of the pond serpent and the*

[2] again this refers to details of those sites released by Dr Richard Fullagher, et al. in Sept. of 1996.

*way to behave when approaching still water-holes, in the dreaming, after the forming of the land, the great serpent stopped to rest in a certain water hole. Today when we approach this waterhole, it is meant to be with hands empty of weapons and we are to toss small pebbles from the bank to alert the serpent to our presence,* another strange parallel to the bible;

> As it was in the beginning, so it is now and always will be.

The Dreaming enables us to map the world around us in a way that enables us to make sense of the things we experience. It is not a myth nor a series of 'quaint' tales, the Dreaming or Tjukurpa shares a literary root with Tjukuranyi or dreams at night and yet is different in it's interpretations and credibility. European culture has lost it's faith in anything to do with dreams, the same dreams interpreted for the Pharaoh by Joseph and the dreams of Nebuchadneezar of the Bible or The Great Elephant Shaka of Zulu history and as such discards as fantasy anything resembling them. Yet we see the Tjukurpa as containing all the lessons necessary to fit in with the natural scheme of things, our roles and responsibilities to the world around us, what we can expect from it and what it expects from us, the answers to the "Questions of Life".

## **The Second** Story

### Archaeologists Views about the past

Archaeology is still in the process of piecing together the scientific account of human occupation of Australia. It is still a partial story - archaeology does not have a long history of consistent and sustained research in Australia, so the picture is inevitably still partial and fragmentary. Nevertheless, it is beginning to be told.

In a summary paper published in 1989 Jim Allen pointed out that during the mid1970s to the mid-1980s there was a rapidly developing body of evidence dating human occupation sites in Australia back to around 35,000 - 40,000 years. His summary of this evidence lead Allen to conclude that

> *"This brief review of the data offers us two alternatives. The first is that the available evidence is representing the original colonisation of Australia not much before 40,000 years ago. The second is that there is a phase of 'invisible colon isation' of unknown length, not yet represented in the archaeological record" (Allen, 1989, p150-151)."*

Allen then opted for the first of these alternatives.

There is, of course, a third alternative which Allen does not explore, which is that the clustering of early dates that he describes may be an artifact of the dating strategy adopted. Almost all of these dates are obtained from C- 14 dating, and at appears at least possible that the usefulness or accuracy *of* **C14 dating starts leveling off at abut 35,000 years. That is, it** is possible that some of these sites are older than 35,000 years, but the dating techniques used are not able to generate these older dates.

Subsequent to the publication of Jim Allen's review article Roberts, Jones & Smith, published their dates from two sites on the Arnhem Land Escarpment(Roberts et.al., 1990, & Roberts et.al 1993), arguing for human occupation going back between 50,000 & 60,000 years.

Not surprisingly, the publication of these dates, which were dramatically older than any previously published dates, created some controversy and debate in archaeological circles. Both

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[2] again this refers to details of those sites released by Dr Richard Fullagher, et al. in Sept. of 1996.

sites were dated using forms of 'trapped electron' dating - thermoluminescence dating (TIL) and optically stimulated light (OSL).

Despite some questioning, these Kakadu dates are now becoming fairly well accepted within Australian archaeology, and constitute the earliest generally accepted dates for human occupation in Australia. That is, then, the direct archaeological evidence from occupation sites provides us with a range of securely dated sites evidencing human occupation in Australia in the period from 30 - 40,000 ybp, a smaller number of dates in the 40 - 50,000 year range, with the 2 Kakadu sites as the earliest occupation sites, somewhere between 50,000 & 60,000 years. **(However, there are strong rumours of much older sites from the Kimberley** - possibly as old as 120,000 **years - we await publication of these sites with great interest).** [1]

There are some other approaches to the dating of human occupation which we should also note briefly;.

i. The dating and interpretation of environmental impacts.

The major source of evidence for using environmental impact as an indirect measure of the dating of human occupation in Australia has come from an examination of the presence of charcoal in sediment cores, and the argument that rapid increases in the amount of charcoal in these sediment cores constitute evidence for the deliberate use of fire by humans (and so, evidence for the presence of humans in the landscape).Kohen (1995) provides a useful summary of the arguments and counter-arguments surrounding this area

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[1] details of these sites were released by Dr Richard Fullagher, et al. in Sept. of 1996 with dates in the region of 176,000 BP (years Before Present) prompting further researchers to publish with dates in the region of 200,000.

The major claim for the use of charcoal as evidence for early human occupation **comes from the work of** the late **Gundip Singh, who argues on the basis of his** Lake George research for the presence of humans in the landscape some 120,000 years ago, evidenced by a sudden escalation of charcoal levels at that date. This increase has been recently supported by cores from off the Queensland coast. However, there are some serious problems with this interpretation, which we don't have time to explore in detail here.

However, it is reasonable to argue that the evidence for the early use of fire is still very problematic, and in the absence of any supporting or corroborating evidence, the evidence from sedimentary or other analyses does not allow us to argue for human presence in Australia earlier than the much more secure evidence from the archaeological record.

ii. The dating of Aboriginal art (rock engraving sites).

Nobbs & Dorn (1993) have provided a detailed report on the dating of rock engravings from Olary in South Australia (Nobbs & Dorn, 1993). They used three different dating techniques (C14 dating using AMS, stratigraphic analysis of rock varnish, and cation-ration dating), and argue for a high degree of consistency between these three dating strategies, leading them to conclude that the engravings in this area were manufactured across the period from 1500BP to more than 40,OOOBP, with many additional dates between these extremes. The authors conclude that;

> "Use of engraving sites in the Olary Province from before 1500 BP to before 40,000 BP does not mean that the region was continually occupied, only that it was used (at least) during this long time interval. This is consistent with the

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[2] again this refers to details of those sites released by Dr Richard Fullagher, et al. in Sept. of 1996.

> findings of Roberts et al (1990), who report thermoluminescence ages of ca. 50,000 BP in northern Australia ".

Again, these dates have been controversial, the strategies used and conclusions reached have been subject to considerable debate and discussion, and the results stand in stark contrast to other available dating. In a review of the evidence for the emergence of rock art in Australia Rosenfeld (1993, p77) comments;

> *"From this evaluation of chronological data for rock art and rock markings in Australia, an age greater than the terminal Pleistocene cannot at present be upheld for any referential rock art. Only the gestural finger flutings and a few grooves of Koonalda cave can be assigned to an earlier period with some degree of confidence* ".

However, in general we can say that the Olary dates (if accepted) are the oldest dated rock art in Australia (if not the world), and that with the increasing consistency between the different dating strategies these dates are becoming increasingly accepted (but not by everybody). We would also note that (again) unpublished research from the Kimberley appears likely to support these findings, suggesting that dates of up to 60,000 years are about to be published from that region. All of these dates are relatively consistent with those obtained by Roberts, et.al. lending weight to the validity of their dates.

### iii. The dating of human remains.

The dating of human remains has not provided dates of similar antiquity. Bowdler (1993) comments "The oldest preserved human Australians are from Lake Mungo. One is the cremation burial of a female, known as Mungo I and dated to between 24,000 and 26,500 BP by a series of dates, including one on the bone itself The other firmly dated example is Mungo III, the extended **inhumation burial of a male, which is dated to between 28,000 and 32,000 BP** on the basis of radiocarbon samples from sediment and other material in close association with the burial" (Bowdler, 1993, p 62). These remain the oldest dated human remains in Australia.

None of the dated skeletal material has an antiquity approaching that of the dates obtained from occupational evidence - indeed there is a difference of more than 20,000 years, with all of the older remains coming from the Willandra Lakes area. If we look at dated human remains outside the Willandra Lakes area the gap is even greater. Should this difference be a matter for concern? **Well** -yes & **no, but generally not really.** There are a number of issues which may be affecting this, including the erosion history of the landscape (the Willandra region has remained remarkably stable since the Lake died some 16,000 years ago; Pardoe, 1993, p83), the survivability (the probability that something will remain identifiable within the archaeological record) of skeletal material in different environments (affected by acidity levels), the levels of population density at different times, the vagaries of archaeological research (where have archaeologists gone to look for these sites?)and the limited number of accurately dated remains (very few of the remains have in fact been accurately dated and many of the un-dated remains have been returned to communities for reburial).

The immediate conclusions are fairly obvious, then

The archaeological evidence, from occupation sites, suggests that Australia was probably occupied (at least in the north) in excess of *50,000* years ago

- The archaeological evidence, from occupation sites, suggests that Australia was probably occupied (at least in the north) in excess of 50,000 years ago.
- Dating of rock engraving (Nobbs & Dorn) are compatible with occupational evidence.

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[2] again this refers to details of those sites released by Dr Richard Fullagher, et al. in Sept. of 1996.

- Occupation was fairly widespread 35,000 years ago.
- The indirect evidence for earlier occupation does not provide reliable dates earlier than those obtained from the archeological evidence.

Direct dating of skeletal material does not extend back beyond around 30,000 years bp.

The implications are more complex, though. Australia has been continuously occupied for a very long time - at least 50 - 60,000 years. During this huge occupational period Australian has undergone major climatic and environmental changes. Humans have been living in Australia right throughout the late Pleistocene, through the last glacial maximum, and through the whole of the holocene.

Archaeology is still at the beginning of the process of piecing together the nature of this occupation - How did Aboriginal people adapt to the dramatic environmental changes over this period, which saw, amongst other things,

- Sea levels fall some 200 metres and then rise again, the enormous changes to coastlines,
- Mobile sand dunes covering most of Australia during the cold arid period of glaciation,
- Large inland lakes (like Lake Mungo) filling and then drying out again,
- Major rivers changing dramatically,
- The Australian megafauna completely disappearing,

The story of human adaptation to these changes is still being told. It is a story of continuity and change - of a wide range of hunting-fishing-gathering cultures which changed their technology, their diet, their patterns of spatial organisation and their patterns of social organisation in response to the demands of these environmental changes, yet at the same time retained a continuity of cultural tradition which has continued through to the present, evidenced in language, art and technology. It is a story which has seen the introduction of extensive, Australia-wide trading patterns, of technological innovation, of sophisticated food gathering techniques and of the maintenance of a complex, rich and sophisticated culture.

It is a story which should be told - and the tools and explanations of archaeology can help tell it to audiences around the world.

**And yet, we find that that the telling of these two stories is being threatened by the differences between the two groups of story-tellers. It is to these differences that we now turn to,**

## Reconciliation

The history of the relationship between Aboriginals and archaeologists has long been a rocky one, a potted history of the climate of suspicion; archaeological research not returning to communities and disappearing artifacts, the use of consulting archaeologists under contract to the government defining Aboriginal culture already legislated enforcing the myth of Aboriginality as something 'owned' by the state (Woenne-Green, 5, et al [year unknown]) as evidenced in conflicts such as those between the Tasmanian Aboriginal Land Council and Australian archaeologists.

A resolution, passed by the Australian Archaeological Association at the Hobart Conference in 1983 had tried to cross this divide by ensuring the participation of Aboriginal people in investigations but this participation is nominally short term consultancy and field work with the power and overall decisions still firmly placed within government agencies. There was still no formal policy in place compelling government departments or industry agencies to consult with Aboriginal people relying more on 'goodwill'.

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[2] again this refers to details of those sites released by Dr Richard Fullagher, et al. in Sept. of 1996.

Both archaeologists and Aboriginal peoples are making positive attempts to redress the situation through Aboriginal Tourism, Aboriginal Employment within Heritage Legislation. Local physical anthropologist Cohn Pardoe produces community reports released prior to investigations. "Archaeologists and Aborigines working together" a publication put out by the UNE press listing articles from the proceedings of the December '91 conference at Jindabyne, NSW, of the Australian Archaeological Association, highlighting the progress made in the areas of; research by archaeologists involving Aborigines, research requested by Aborigines and, co-operation in cultural heritage management and public archaeology.

Our own University is leading the field in community directed research with active and ongoing research at Swan Reach, Lake Victoria, the Lower Murray River, the Coorong, Onkaparinga, Port Lincoln and, the Flinders and Olary Ranges, all in South Australia. The effect of community direction on research and teaching has resulted in many of the boundaries between disciplines dissolving as students are involved in activities covering pre- and post-contact archaeology, historic, archival and genealogical research and recording of oral histories where reliable resources are available. This exposure allows students to interact with existing archaeologists and resources as well as exposure to the personal side of Aboriginal culture as it exists in it's natural context.

## **Still the Knowledge gap** remains

Are these two stories able to be reconciled? Are these two groups of story tellers able to be reconciled? We believe the answer to both of these questions is 'yes'.

We need to begin by looking again at the two sets of stories about the past, and noting some of the differences. Clearly there are differences between these stories - but do these differences really matter? We need to remember that knowledge is a social construction - this is particularly true of knowledge about the past - societies construct views about the past to meet the needs of the present and it is this view about the nature of the past which provides a starting point; these different views of the past are being constructed

- for different audiences,
- to serve different purposes.

Aboriginal views about the past are part of the process of creating a coherent, integrated world view in which spirituality, law, religion, social organisation, morals, values, social relationships are all part of a single, coherent knowledge system - a knowledge system which is based on "The Dreaming".

- it's purpose is to provide the basis for Aboriginal spirituality and identity.
- Its audience is Aboriginal society.

Archaeological views of the past are part of a very different process. They reflect the knowledge base of a society in which science provides one form of knowledge, religion (in its many western forms) provides a different kind of knowledge, the legal system provides yet another set of knowledge systems, and so on. That is, it is part of a fragmented knowledge base, within which the function or purposes of archaeology are at best obscure and at worst deliberately disguised. What functions does archaeology perform in western society? What functions should it perform? Clearly, as one of the major contributors to western views about the nature of human past it is performing an important (but not well defined) task in creating *western identity.*

So, is there any overlap between these different knowledge systems? Are there grounds for reconciliation?

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[2] again this refers to details of those sites released by Dr Richard Fullagher, et al. in Sept. of 1996.

Yes.

1. Both groups have a strong interest in protecting the past - in maintaining the places and things which bring the past into the present. This overlap can be one of the important starting points for reconciliation - and this is happening. Aboriginal communities and archaeologists are routinely combining forces to gain protection of the past, under the range of heritage legislation which is currently in place throughout Australia. And are able to work happily together on this task.

**This is an important start - providing some common ground for communication. However, it does need to go further than this. Both groups need to understand the other better - archaeologists need to understand that the process of constructing the past is always a political process - that the past they produce impacts dramatically on the present. Understanding the ways in which Aboriginal views of the past differ from their own, but are no less valid in terms of the relationships between purposes, audiences and interpretations is an extremely important lesson for them to learn.**

Aboriginal communities can also learn from archaeologists.

The western world is here - it is with us - it isn't likely to go away in the near future.

But it can be used, and it can be changed.

Archaeology can be used from a strong point - there is considerable value to be gained, politically & economically from using the tools of archaeology to provide western society with another way of telling what we know already - that our culture has always been here, from time immemorial, that our culture is complex and sophisticated and that the land which is now called Australia is the birthplace and birthright of Aboriginal people.

On these matters, Archaeology & the Dreaming both tell the same story.

Telling this story through archaeology can provide western society with one way of understanding things that we tell our own people through the Dreaming. And maybe we can start changing western views about both our past and their own past.

But only if we know how to use archaeology - only if we can take hold of it, and really use it. To do this, Aboriginal communities need to understand what archaeology is, how it works, how it goes about telling its stories.

We now want to move to the final part of the paper to consider one strategy which might assist Aboriginal communities in understanding the nature of archaeology, so that they can better use it (and, when necessary, resist it).

## The Discussion...

The utilisation of Multi-media and Information Technologies to promote the role of Research and Documentation in establishing Cultural Identity.

We are proposing to make use of the possibilities inherent in western technology to provide Aboriginal communities with detailed insights into the processes of

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archaeological research and story telling - explaining what archaeologists do, how they collect information, what they do with it, and what finally comes out the other end as their story.

We propose to do this by establishing *Virtual Archaeological Sites* either on the Internet or on compact discs (CDs). The intention is to take Aboriginal cultural sites which have already been the subject of archaeological investigations, and use this material to provide a detailed, step-by-step explanation of the whole research process, in an interactive model within which Aboriginal communities are able to examine the processes of constructing cultural identity through ethnographic mapping in a form which is both accessible to them and acceptable to them. This same interactive format will subsequently be developed in a form suitable for distribution within the Primary/Secondary Education spheres as a medium to explore Aboriginal Cultures.

The material would take the participant on a systematic walk through two research projects - one an extensive survey project, the other an excavation. Each step of the process, beginning with the initial formulation of the project (including consultation with Aboriginal community members) would be explained, and the whole research process would be tracked through in detail, accompanied by relevant graphics/documentation - including for examples, maps of the region, photographs of sites, photographs (or short videos) of site recording techniques used, photographs of different levels of excavation, examples of excavation techniques used, examples of recording sheets used, copies of all the data recorded, explanation of the kinds of analysis undertaken, provision of the results of this analysis (graphs, tables, etc) and then the process of preparing an interpretative report. The participants would be able to take off in a variety of directions using HyperText and other tools to obtain more background on various aspects of this whole process.

The production of an Internet site and the subsequent development of supporting audio-visual materials will enable Aboriginal people to gain access to information relevant to their heritage in a meaningful way, strengthening and networking the establishment of Cultural Identity. Allied to this, other peoples and educational institutions of the world will be able to access to culturally appropriate materials enabling them to develop an understanding of Indigenous Australian peoples

The intended outcome of the project is to dramatically improve communication between Aboriginal people and archaeologists, through the development of a greater awareness within community members of the nature of the archaeological research process. However, its is hoped that the project will have wider implications.

Other outcomes of the project encompass the dissemination of materials relating to archaeological investigations that have previously been available only to archaeologists. The production of a resource that could be accessed by interested peoples throughout the world via Internet connection, with a formal feedback /discussion mechanism will provide the opportunity for Aboriginal (and other) participants to actively engage the archaeologists in discussion about the discipline and the projects in question - providing both groups with greater insights into each others point of view.

Indigenous Australians are often put into a position where they have been the subject of intense and detailed studies, (archaeological, anthropological, demographic and ethnographic) while the materials gathered are often presented in a format that makes assimilation by these participants difficult in the extreme. This does not constitute "informed consent" It is anticipated that the findings of this research will ensure that Aboriginal communities are much better informed about the nature of these research processes, are better able to provide informed consent, and, with greater levels of knowledge, will be better able to actively participate. They will certainly be in a much better position to contribute actively to the research process - or, *if*

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they choose, to withdraw their consent on the basis of an informed understanding of what is being proposed.

All of this is seen as being of great value to Aboriginal communities.

But what of archaeology? What can it gain from exposing its techniques and processes to the scrutiny of the wider community? Perhaps we can conclude with a brief quote from one archaeologists who has spent a great deal of time developing good working relationships with Aboriginal communities, based on mutual respect and honesty;

**"If we exhibit good manners, is there anything in the pursuit of archaeology that we cannot do? The answer is no. By entertaining the notions of ownership, wider community responsibilities, interplay between academia and society, in short by engaging a set of global ethics applicable to any peoples, we can advance science. This is all any archaeologist wants, and would be pleased to be a part of"... (Pardoe)**

## In Summary

The significance of this project lies in enabling Australia's Aboriginal Communities to gain access to information concerning their heritage and that of other groups, empowering them with the ability to disseminate the information in a format that they feel comfortable with and have some control over, and finally providing them with the opportunity to eventually become Australian Indigenous archaeologists.

> *Returning to the Car Story from the beginning, I believed that my behaviour was correct from the start, even admirable and yet for the other person concerned, the rightful owner of the vehicle, my behaviour*

> *was inexcusable, even offensive and 'OOPS!' and a lopsided grin just weren't enough. In spite of my goodwill and benevolent intentions, I had imposed my will in a situation outside of my understanding without thought or consultation with others and perhaps this is a lesson that I need to carry both for myself and other researchers.*

Special thanks go to Jan Whittle of the Flexible Learning Centre of the University of South Australia for help, advice and support in the preparation of this paper.

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# Collaborative Storytelling: Meeting Indigenous Peoples' desires for Self-Determination in Research

**Submitted By:** Russell Bishop
University of Otago
Dunedin, New Zealand

# Collaborative Storying:
# Meeting Indigenous Peoples' Desires for Self -Determination in Research.

**Russell Bishop**
**Senior Lecturer in Education**
**University of Otago.**
**Box 56,**
**Dunedin, New Zealand.**

**Phone: 64 3 4798616/4798803**

**Fax: 64 3 4798349**

**email: russell.bishop@stonebow.otago.ac.nz**

**Acknowledgments: I am very grateful to Professors Gunnar Stangvik, Lous Heshusius and Ted Glynn for their help and guidance when preparing this paper for an international audience.**

# Title: Collaborative Storying:
# Meeting Indigenous People's Desires for Self-Determination in Research.

## Abstract

This analysis is undertaken from the position of a researcher who is a member of an indigenous minority, the Maori people of Aotearoa/New Zealand. Maori people, among other indigenous peoples, are concerned that research should address their desire for self-determination. This self-determination should be manifest in the way that research deals with Maori people's concerns about initiation, benefits, representation, legitimation and accountability.

This paper examines how researchers can address Maori concerns about research by collaboratively constructing stories about these experiences. Collaborative storying is a research approach which facilitates communicating, interpreting and giving meaning to people's lived experiences. Collaborative stories allow research participants to select, recollect and reflect on stories within their own cultural context and language, rather than those chosen by the researcher. Collaborative story telling means that the stories of the research participants (and this includes the researcher) merge to create a collaborative text, a mutually constructed story created out of the lived experiences of the research participants.

This paper draws on current research into the experiences of a number of researchers working within a Maori research context, termed Kaupapa (agenda; philosophy) Maori framework. The focus is on the meanings they construct about their own experiences.

# Title: Collaborative Storying: Meeting Indigenous People's Desires for Self_Determination in Research.

*The main claim for the use of narrative in educational research is that humans are storytelling organisms who, individually and socially, lead storied lives. The study of narrative, therefore, is the study of the ways humans experience the world. (Connelly & Clandinin, 1990, p. 2)*

*...my basic point being that stories are at the heart of what explorers and novelists say about strange regions of the world; they also become the method colonised people use to assert their own identity and the existence of their own history (Edward Said, 1993, p. xii)*

## 1. Introduction

The traditional position of the researcher has been that of the story teller, the narrator, the person who decides what constitutes the narrative. Researchers in the past have taken the stories of research participants and have submerged them within their own stories. Indigenous peoples, such as the Maori people of Aotearoa/New Zealand express concern about the power and control that non-indigenous people hold over research.[1] Indigenous peoples are concerned that research issues such as initiation, benefits, representation, legitimation, and accountability have traditionally been determined by the imposition of the researcher's agenda, interests and concerns on the research process.

In Aotearoa/New Zealand the researcher as story teller has been an outsider who gathered the stories of 'others', collated them and generalised about the patterns and commonalities. This process has consequently denied the authenticity of Maori experiences, and voice. Such research has displaced Maori lived experiences, and the meanings that these experiences have, with the 'authoritative' voice of the 'expert' Further, many misconstrued Maori cultural practices and meanings are now part of our everyday myths of Aotearoa/New Zealand, believed by Maori and non-Maori alike. Such practices perpetuate the ideology of cultural superiority that is fundamental to colonisation. This ideology precludes the development of power sharing processes, and the legitimation of diverse cultural epistemologies and cosmologies.

Such domination is no longer acceptable. Nor is the research approach that encourages simply listening and recording other peoples' stories of experience, even though this might seem more appropriate than the researcher synthesising and reporting the story in his or her own words. However, such an approach ignores the difficulty of "stilling our theorising voices" (Connelly and Clandinin. 1990, p. 2). These authors suggest that we are constantly reflecting and seeking explanations for our experiences and the experiences of others. Yet, telling our stories as subjective voices is not without problems either. This approach ignores the impact that the stories of the other research participants have on our stories. Instead we need to acknowledge our participatory connectedness with the other research participants. We need to promote a means of knowing that avoids distance and separation and promotes commitment and engagement. Collaborative storying provides such a means.

## 2. Collaborative Storying

Collaborative storying addresses Maori people's concerns about research into their lives by recognising that other people involved in the research process are not just informants, but are participants who have meaningful experiences, concerns and questions. Collaborative storying also acknowledges that the researcher is positioned as a research participant within the process of storying and restorying that creates the narrative. Research participants become involved in the process of collaboration, of "mutual story-telling and re-storying as the research proceeds...a relationship in which both stories are heard." (Connelly and Clandinin, 1990, p. 4)

Collaborative storying uncovers the many experiences and 'voice' of the participants, emphasising complexities rather than commonalities. This emphasis on complexity is in opposition to the traditional notion of research as synthesising and simplifying, seeking to distil the essence, or kernels of truth. Complexity in stories increases the range of interpretations, knowledge and experiences available within research.

Collaborative storying is an approach in which people are able to recollect, reflect and make sense of their experiences within their own cultural context and in particular their own language. In such ways their interpretations and analyses become 'normal' and 'accepted' as opposed to those of the researcher. Indeed when indigenous ways of knowing become the context for research then the research goes beyond 'enabling others to find their own voices'. The context sets the pattern for subsequent interactions where the research participants engage in an interactive, complex, holistic approach to research. This involves mutual telling and retelling of stories by people who are living those stories. The major implication for researchers is that they should be able to participate in these sense making contexts rather than simply expecting the research participants to engage with theirs.

Stories are a way of representing truth and meaning. Different stories give different versions of and approaches to truth and meaning. Stories allow the diversities of truth and meaning to be heard, rather than just one dominant version. Maori lawyer, Moana Jackson (1994), identifies story telling as having the power to define what and how knowledge is created. For example, at a societal level, Maori people controlled, protected and defined this land and the people on the basis of chiefly control and responsibility. The Treaty of Waitangi,[2] signed in 1840, was an attempt to identify the powers to protect and define what constituted knowledge and truth for both group of signatories. However, Maori stories of the Treaty are different from the stories presented by representatives of the Crown. The process of colonisation entailed the hegemonic imposition of stories created by the Crown over stories created by the Maori. Colonisation removed the right guaranteed to Maori people to protect and define their own stories. The Crown's story of New Zealand are of one people, of assimilation, integration and biculturalism. Maori stories are of colonisation, marginalisation and poverty.

There are strong preferences among Maori people for narrative as a form of cultural transmission. Story remains one of the common ways of imparting knowledge. Particular messages and proverbs are told in narrative form, or in waiata (song) moteatea (poetry) pakiwaitara (story) and kauwhau (moralistic tale). Some stories have to maintain strong criteria of accuracy, for example whakapapa (genealogy) and associated raranga korero (stories of genealogical figures and events). Other stories are meant to be embellished to maintain the interest that invoke the wairua (spirituality) and the mauri (life force) of the story. Stories vary from iwi to iwi (tribe), hapu to hapu (sub-tribe) as memories change and local circumstances dictate. The mana (power, prestige) of the story teller is expressed not only in the exact recitation of the words, but also in the power of their delivery. Among Maori people today, story remains a strongly culturally preferred medium of instruction. There is a wairua (spirituality) in story that binds the listener to the teller beyond any linkage created by the words on their own.

Just as at the societal level, storytelling at an individual level allows the story teller to retain the power to define what constitutes the story and the truth and the meaning it has. Stories are related within the cultural frame of reference and the language of the research participant, rather than those of the researcher. Further, while the story teller makes every endeavour to ensure understanding on the part of the listener, there is a real sense that it is for the other to bring their own understandings to the interpretations. In this sense, the traditional position of researcher as interpreter and "conduit" from the research informant to listener/reader of the story is challenged.

### 3. The Research Project: Reflection on five research studies.

I became interested in reflecting on and documenting how researchers (including myself) addressed Maori people's concerns about research into their lives. My research sought to examine a way of knowing that focuses on connectedness, engagement, and involvement with research participants within the cultural world view within which they function. This research sought to examine concepts of participatory consciousness and connectedness within Maori discursive practice.

My project investigated five studies that were collaboratively conducted by members of the bicultural research group of the Education Department of the University of Otago (Bishop, 1991a). The research studies are:

a. The *Otago Maori Education Plan* This study sought to represent Otago Maori parent's aspirations for the education of their children to those involved in national policy making.

b. *Systemic change in a College of Education.* This study is an investigation of the process of addressing systemic change through 'spiral discourse' within a College of Education campus.

c. *Tatari Tautoko Tauawhi* This is the study of the development and trialing of a reading tutoring procedure, and of how it was offered as a koha (gift) to Maori groups, and subsequently implemented within Maori contexts.

d. *He Whakawhanaungatanga Tikanga Rua*: This study, undertaken by myself over a fifteen year period, is a multiple life history of a family diaspora[3] created by the impact of colonisation during the crucial decades[4] of New Zealand's history.

*e, Tu mai kia Tu Ake* This study is an evaluation of those characteristics of "Taha Maori" (Maoir perspectives) programmes in Otago and Southland mainstream schools that are indicative of success.

The research group consists of both Maori and non-Maori members. All the members are located within educational institutions. Among the group there is a common appreciation of the need to look beyond our institutions and institutional concerns in order to address the importance of devolving power and control in research. My project sought to examine what the experience of researching within a Kaupapa Maori[5] approach to research meant to the researchers. These understandings were investigated by co-constructing collaborative research stories about the collaborative stories that had been constructed within each of the five research projects. The objective was to engage in a process of critical reflection and connect epistemological questions to indigenous ways of knowing within the context of actual research projects.

However, my objective was not to judge other researchers or their studies against a set of criteria that I had established. Rather, my idea was that, together, we could engage in a process of critical reflection on how we had addressed the issues of initiation, benefits, representation, legitimation, and accountability when we undertook research.

The following specific questions [6] became the focus of discussions.

*a. Initiation*

Who initiated the research, and why? What were the goals of the project? Who set the goals? Who designed the work?

*b. Benefits*

What benefits will there be? Who gets the benefits? What assessment and evaluation procedures will be used to establish benefits? What difference will this study make for Maori? How does this study support Maori cultural and language aspirations? Who decides on the methods and procedures of assessment and evaluation?

*c. Representation*

What constitutes an adequate depiction of social reality? Whose interests, needs and concerns does the text represent? How were the goals and major questions of the study established? How were the tasks allocated? What agency do individuals or groups have? Whose voice is heard? Who did the work?

*d. Legitimation*

What authority does the text have? Who is going to process the data? Who is going to consider the results of the processing? What happens to the results? Who defines what is accurate, true and complete in a text? Who constructs theories to explain the findings?

*e. Accountability*

Who is the researcher accountable to? Who is to have accessibility to the research findings? Who has control over the distribution of the knowledge?

### 4. Cultural Processes involved in creating Collaborative Stories.

When undertaking research, the researchers in each of the five studies participated in specific Maori cultural practices, all of which are typically associated with the hui. The hui is a formal Maori meeting. The hui commences with a formal welcome, called a powhiri. This welcome is rich in cultural meaning and imagery. These practices fulfil the enormously important cultural task of recognising the relative tapu (potentiality for power) and mana (power, prestige) of the two groups of people, the hosts and the visitors, who are physically and spiritually encountering each other. Once the formal welcome is complete, and the participants have been ritually joined together, hui participants move onto the discussion of the matter under consideration. This usually takes place within the meeting house. The meeting house is a place designated for this very purpose. It is a place free from distractions and interruptions. The meeting house is also symbolically the embodiment of an ancestor. Such understanding emphasises the appropriateness of somatic ways of knowing within such cultural settings and processes. There, participants address the matters under consideration, under the guidance of respected and authoritative elders (kaumatua). The primary function of the elders is to create and monitor the correct spiritual and procedural framework within which the participants discuss the issues before them. People get a chance to address issues without fear of being interrupted. Generally the procedure is for people to speak one after another, usually in sequence from left to right. People get a chance to state and restate their meanings, to revisit their meanings and to modify, delete and adapt their meanings according to local customs. The discourse spirals. The flow of talk may seem circuitous, opinions may vary and waver, but the seeking of a collaboratively constructed story is central. This takes time, days if need be, or sometimes a series of hui will be held in order that the kaumatua (elders) monitoring proceedings can tell when a group constructed 'voice' has been arrived at. The hui then concludes with final prayers and the sharing of food.[7] The controls over proceedings are both temporal and spiritual, as in all Maori cultural practices. The procedures are steeped in metaphoric meanings, richly abstract allusions being made constantly to cultural messages, stories, events of the past and aspirations for the future. The procedures are time proven and are governed by customs handed down from the ancestors (taonga tuku iho). To Maori people these procedures remain a highly effective means of dealing with contemporary issues and concerns of all kinds.

## 5. The first study: The story of the Otago Maori Education Plan

The process of developing the Otago Maori Education Plan is an example of how participating in cultural processes associated with the hui locates the determination over representation and legitimation issues within Maori ways of knowing.

The work of the two Resource Teachers of Maori (RTMs) in Otago involves them visiting schools primarily to help teachers understand and implement Maori programmes. These programmes are designed by national curriculum authorities. Although non-Maori themselves, the two resource teachers are each involved in Maori community concerns and events. As a result of their involvement, it became apparent to them that new policies being developed by the national authorities were not meeting the aspirations of local Maori people. They were uncertain whether Otago parents of Maori children had ever been consulted about the future they wanted for their children.

They presented their concerns to the three mana whenua[8] runanga (councils of local Maori people) in Otago and asked what was the best way to address this problem. The response from the runanga (councils) was that it was timely that a working party address this issue, especially considering the recent changes in educational administration in New Zealand. These changes were causing concern to the local Maori councils because they involved devolution of decision making powers to the local school level. Yet at the same time, the national authority, the Ministry of Education retained control over curriculum and other policy matters. It was suggested that the working party consist of the two RTMs and a representative of each of the three local mana whenua runanga. In this way, the authority over decision making within the working party was appropriately located with the local mana whenua people.

The working party proposed two main initiatives. The first was that education service providers in Otago needed to be involved in order to provide information to the local people about current services and policies. The second was that the Otago Maori community needed to be consulted as to their aspirations for the education of their children. It was suggested that this take place at a series of regional hui (formal decision making meetings). The working party met with representatives of the education service providers in Otago and Southland[9] on a number of occasions in early 1993. From these meetings it was suggested to local Maori elders that they would like to hui (formally meet) with the local Maori communities. As a result, the local people called four hui throughout the Otago region.

### *Gathering a collective voice*

The four regional hui followed a similar pattern; Powhiri, haruru, and kai (formal welcome, greeting and food). Then a chance was given to the visitors to lay down their ideas of what they had to offer, what they had to say. Following this, the host people spoke, asked questions and made their aspirations and needs known very clearly. The hui generally lasted four to five hours and concluded with a formal whakakapi. Whakakapi is a form of summary where kaumatua attempt to arrive at a consensual view of the proceedings. This was followed by poroporoaki (formal farewells) by the visitors. During the hui, full records were also taken by the RTMs to document the voices of the community.

Over the next six months, members of the working party consulted widely within the Maori communities and local and regional tribal councils. Then a draft of the collaborative story of the local communities' aspirations for the education of their children was written by the RTMs for the working party. This draft was then presented back to the local Maori communities by means of another round of regional hui, duplicating the process undertaken six months earlier. The draft story was endorsed by the representatives of the Maori communities as a fair representation of the aspirations and desires the local Maori communities have for the education of their children.

Consultation was then extended to the local and national level of the Ministry of Education. A draft of what was to become the Otago Maori People's Plan for Maori Education in Otago was presented to the Ministry of Education at a local marae by two leaders of Ngai Tahu iwi (the local tribe). This action clearly signalled that the Plan was an authoritative representation of the aspirations Otago parents of Maori children had for the future education of their children.

The Planning process continues. The Plan is being presented to local schools for consultation and presently local Marae are discussing how to incorporate these aspirations into their own agendas for education.

### *Spiral Discourse*

The hui can be also seen as a metaphor for an indigenous means of addressing systemic change and realising the desire for self-determination by Maori people. Attempts to address this desire within Western approaches to research tend to focus on the concepts of empowerment or emancipation. One such school of thought is represented by those who promote action research as guided by critical theory. However, Robinson (1993) identified one serious limitation of the action research/critical approach to addressing systemic change is that

> paradoxically, while critical researchers locate the powerful in their analyses of problems, they exclude them from their solutions. The exclusion or bypassing of the powerful is counterproductive, given critical theorists' own claims that they (the powerful) are frequently partially responsible for the problem, through their direct or indirect control of the economic, political or communicative practices which sustain it. Unless revolutionary change is advocated or contemplated,

> social change requires the involvement of the powerful in the process of education and action designed to serve the critically examined interests of all (p. 236)

The story of the development of the Otago Maori Education Plan demonstrates a Maori cultural means of addressing systemic change. This is accomplished by involving 'the powerful', that is, those able to effect change, in the process of collaborative storying. Just as at a hui where the discourse spirals to bring all views to bear, research can also be conducted as a process of *spiral discourse.* Initially, in the process a voice is gathered, then by continuing the spiral, it is heard by 'the powerful'. These people are then brought into the project. In other words, the powerful are brought 'on board' . Those people who are able to address the concerns of the research group are incorporated into the problem solving team. The research process incorporates into the process of change those people who are necessary to address change and to challenge policy-making by outsiders. In this manner those powerful people who are normally beyond the solution seeking realm of research can be brought on board the agenda of the research and aid in promoting benefits. For example, the presentation of the Otago Maori Education Plan to representatives of the Ministry of Education was done in such a way as to suggest that they join with the local people's representatives in solution seeking and locally oriented policy making discussions. Currently these negotiations are taking place.

The concept of the spiral not only speaks in culturally preferred terms (the fern or koru), but it also indicates that the accumulation is always reflexive. This means that the discourse always returns to the original initiators where control lies. In the case of the Otago Maori Education Plan, the control lay with the mana whenua runanga. Spiralling and reflexive discourse ensured that the control of the agenda of the research was not usurped by the interests and concerns of those brought 'on board'. Spiralling discourse ensures that the group focuses on the agenda of the research as defined by Maori people. Unless such a process is an integral part of the discursive practice, the accumulation of discourses may wrest control away from Maori people.

## 5. The Second Study: Adapting Curriculum at a Local College of Education.

Another example of spiral discourse as a research process is provided in the second study. In this study a member of the research group who was involved in a collaborative attempt to adapt the curriculum of a local College of Education. The curriculum adaptation sought to meet the cultural aspirations and needs of an increasing number of mature Maori students . These students were feeling culturally marginalised at an institution they felt was monocultural in its organisation.

The students, one of whom was the researcher, shared the convictions of Ohia (1989), Smith (1992), Irwin (1992) and Walker (1990), that more Maori teachers are necessary in schools in order to provide positive achievement-oriented role models and deliver their curriculum in a manner appropriate for Maori children. More Maori teachers are needed to challenge the control and domination of school structures, curricula and decision making processes by the Pakeha majority[10]. The students felt that the College of Education should be more pro-active in its recruitment policies and practices, and ensure that Maori were appropriately trained to address Maori Education needs. The need for more Maori teachers is becoming more and more imperative with the rapid growth of Maori medium educational contexts throughout New Zealand.

The students commenced their project by identifying the problems as the Maori students saw them. They identified four areas that needed to be worked on if structural reform was to be instigated on the campus:

1. the welfare and academic success of the Maori students in their first year of training.
2. the policies, practices and procedures affecting Maori students in relationship to the College charter and philosophy.
3. the professional development of thenon-Maori staff in terms of understanding the cultural learning preferences, understandings and aspirations of the Maori community.
4. Empowerment of a group of final-year students to meet their own training needs in the field of Maori education.

By focussing on research for change as a collaborative spiral, students identified people who could facilitate solutions.. They identified that rather that the research group consisting of just the Maori students, it needed to incorporate all the other students and the staff as well. Indeed other students needed to be brought into the dialogue in order to reduce resistance and possible misunderstandings of the aspirations of the Maori students. Non-Maori staff needed to be part of the storying as they were those who could facilitate change.

The students as researchers identified the need to incorporate others into their project by concentrating on the areas of conflict within the institution. It then became a matter of utilising the power of this wider group of participants to work towards solutions. They were really surprised at the speed with which structural reform was accomplished. While resistance was encountered, it provided a context for ongoing dialogue between the interested parties. The key to the process was identifying who the participants in this project should be. As long as the students focussed only on themselves as participants, they were frustrated because all they could do was identify problems, structural limitations and barriers. However, by widening the participant group to include those who were seen as barriers to change, institutional change was achieved.

### 6. The third study: Initiating research: Rejecting empowerment.

Another of the research projects illustrates how Maori socio-cultural processes associated with the hui can be used to initiate research. The researcher, a non-Maori Professor of Education, proficient in reading instruction and tutoring procedures, was already part of a wider Maori network that dealt with special needs education. In early 1992 he was invited to accompany a group of Maori educators to a regional hui for Maori special needs educators. It was suggested that he might like to present some of his ideas about reading tutoring processes in the Maori language to the local people. He did this at the hui by invoking another Maori metaphor, the koha (gift). When he attended the hui, he presented his ideas about reading tutoring in Maori, and laid them down as a koha (gift) for others to pick up as they saw fit.

He was invoking a traditional part of most hui. The koha at a hui is generally a gift or an offering of assistance towards the cost of running the hui. In the past, this koha was often a gift of food to contribute to the running of the hui. However, nowadays it is usually money that is laid down between the two groups. This placing of the money on the ground between the hosts and the visitors is usually done by the last speaker of the visitors' side. It is placed in such a position as to be able to be acknowledged and considered by the hosts. It is not usually given directly into the hands of the hosts. Whatever the specific details of the protocol, the process of 'laying down' a koha is a very powerful recognition of the right of others to self-determination; it is for them to pick up, when and as they see fit. The hosts can choose whether they want to join with the visitors. Symbolically, by picking up the koha, the hosts are taking on the initiatives of the guests. The business the guests laid down at the hui is now the 'property' of the whole whanau, hosts and guests.[11] (The whanau is literally an extended family, but is used metaphorically at a hui to address all the participants). It is now the task of the whole whanau to deliberate the issues and to own the problems, concerns and ideas in a way that demonstrates commitment to this connectedness. All will now work for the betterment of the idea.

By invoking this process of laying down a koha, this research study was initiated within Maori ways of knowing. As such, laying down a koha as a means of initiating research, or of offering solutions to a problem, challenges notions of empowerment, a major concern within contemporary Western research. It challenges what constitutes 'self' and 'other' in Western thought. Rather than figuratively saying "I am giving you power", or "I intend to empower you", the laying down of a koha and stepping away for the others to consider your gift, that is your potential contribution as a researcher, means that your mana is intact, as is theirs. You as a researcher are indicating that you don't want anything from it. It is up to the others to exert agency, to decide if they wish to pick it up. Whatever they do, both sides have power throughout the process. Both sides have tapu (spirituality) that is being acknowledged. In this sense, researchers are repositioned so as to no longer need to seek to *give voice to others*, to *empower* others, to *emancipate* others, to refer to others as *subjugated voices,* but rather to listen to and participate with those traditionally 'othered' as agents of knowledge and constructors of meaning from shared experiences.

The researcher participated in a process that facilitated the development in people of a sense of themselves as agentic and of having an authoritative voice. This is not a result of the researcher 'allowing' this to happen or of 'empowering' the participants. It was a function of the cultural context within which the researcher participated. The cultural context enabled all the participants to construct the story lines, embodying culturally appropriate metaphors and images. Thus the joint development of new story-lines was a collaborative effort. What makes the process Maori was that it was done using Maori metaphor within a Maori cultural context.

## 7. The Fourth Study: My family study.

The story of own family study provides a further example of the process of collaborative storying. This study illustrates how people involved in collaborative storying are not just informants, but rather are participants with meaningful experiences and explanations of their own.

My family study attempted to understand the reasons for the Europeanisation of my mother's family, the subsequent cultural and geographic dispersal of the family and the denial of its Maori heritage. I developed a draft story using the Gramscian concept of hegemony (Bishop, 1991b) to explain how the persuasiveness of ideas could enable colonisation of the mind to occur. This approach sought to explain why the majority of the fourteen siblings of my grandfather chose to raise their children in the culture of their father, that is as Pakeha, and not in the culture of their mother, that is as Maori. Further, this concept of hegemony was used to explain why the information about our ancestry was suppressed and knowledge of our Maori heritage was not passed on.

However, meeting with other family genealogists and historians, and talking with them and other members of the family on numerous occasions, led me to realise that these people had many of their own explanations for the actions and beliefs of our ancestors. These alternative explanations not only challenged my application of an outside theory but also challenged my position as a researcher within the research group. My position became more a position as a member of the family than a position as a university researcher.

I learned also that the other family historians and genealogists did not want to hand over their knowledge to me to take away. They wanted to sit down with me and participate in developing a joint understanding. They wanted to develop a system where we could work together toward constructing a mutual understanding, a collaborative story, about what had happened to our family.[12] Such a process challenges: Who is responsible for processing information? Who has authority over the sense making processes and the means of constructing meaning and seeking explanations? These are issues of representation and legitimation. Further challenges posed by the collaborative storying process include: Who writes the account of the research process? and more importantly: Who judges it to be fair? (Tripp, 1983. p. 34).

Maori cultural practices associated with the hui address these challenges. These cultural practices were used literally and figuratively in this study to develop the collective voice by a means of spiral discourse. Spiral discourse within interviews or rather sequences of interviews in the study meant that the interpretation, analysis, and theorising took place as part of the interaction. These collective, sequential, reflective interactions produce a collaborative story of the understandings of the research participants. Interpreting and "making sense" of experiences was not left until afterwards, to be conducted by the researcher, as suggested in many current thematic analysis methods (as in Eisner, 1991) or in Grounded Theory approaches (as described in Burgess, 1984, Delamont 1992, and Strauss and Corbin 1994). Rather, as with the hui, the process of collaborative storying was holistic and continuous. Gathering, interpretation and analysis of experience tookplace at the same time, as part of an ongoing series of 'hui'.

For example, I sent copies of my draft story about the family to the other family historians. Many responded extensively. The response of just one of these historians illustrates the collaborative construction of meaning fundamental to this process. Two weeks after posting the text, I received the first of four letters from this particular family historians disagreeing with my story and challenging the information I had gathered from other members of her sub-family, and from other members of the wider family. She had been to see other people mentioned in the text to verify her suspicions and had written extensive notes over the text. She was very whakama (shy) about being so picky with 'my' text. However, I rang her to explain that I was thrilled that she had spent so much time on the text and that it was my intention that she do so. However, we were clearly not understanding each other's approach on the telephone, so we decided we needed to meet face to face. We spent three days together thrashing out the issues, commenting on each other's ideas, going over source material and working towards a consensus. This was done in the most hospitable manner possible. I was made most welcome and we attacked the issues with gusto. Following my return home, I received four more letters; this time they were supportive and offered more ideas and thoughts.

Collaborative storying is not limited to a lineal sequence of gaining access, data gathering, data processing then theorising. In this approach the image of a spiral, a koru is suggested as one that describes the process of continually revisiting the agenda of the research, as Heshusius (1994) suggests where "reality is no longer to be understood as truth to be interpreted, but as mutually evolving." (p. 18)

Talking with other researchers in the family over a period of years eventually changed my study from one where I sought data to conform to a theory to one where we began to negotiate the meaning of the data in order to co-jointly construct a collaborative story.

### *Issues of authority and validity*

The question of who was likely to have the authority to be part of the family research group was a problem to me initially. The members of this family number in the thousands. How was it possible to interact meaningfully and more importantly, authoritatively, with such a vast array of people? How were issues of validity, accountability, and control to be addressed when constructing a collaborative story in such a context?

The answer was to emerge out of the very process of the research. One day in May of 1990 my brother and I were talking with a kaumatua (elder) and others about our search for our whanaunga (relatives). Jim Ritchie, an eminent scholar and member of Waikato University's Maori Research Unit, offered an explanation for the phenomena of our search for our tupuna (ancestors). He explained that it was a "typical third generation search" that followed an unpleasant emigration, or the escape from horrific circumstances. He explained that typically, the first generation did not want to talk about the events surrounding their departure. The second generation were so busy consolidating their new situation that they too didn't want to talk about it. It was the third generation who strove to seek out the dispersed family structure, all the time hoping to understand the hidden reasons behind the dispersal of the first generation.

Ritchie's explanation was very valuable for it enabled me to identify potential participants in the research group. By this time, I was engaged in discovering the network of existing family historians and genealogists. I was already beginning to get in touch with them, but I needed this insight to realise that the family already had a process for identifying those members who were part of the wide research group that I was belatedly becoming part of. Also, it became clear why these were the people who could speak authoritatively on behalf of their particular sections of the family. Interestingly, these people were invariably members of the third generation.

In all families there are people who are selected or acknowledged by the family members to be the recorders of whakapapa (genealogy). It is such an important task that in the past it was ascribed to a carefully selected member of the family. With colonisation however, it appears to the casual eye, to have been left to chance. However, there remains a very specific and continuous process of checks and verifications by others in the family as to the veracity of the incumbent. The family researchers were people 'verified' by others. By their interest in the history and the cultural diaspora of the family they had submitted themselves to the scrutiny of the rest of their branch of the family. This verification is a very fluid process that ranges from informal day to day contacts, to copious letter writing and participation in numerous hui (formal meetings) and korero (talking) sessions, through to the organisation of family reunions. As a result, it to say that members of the family know very well who is able to speak with authority and of whom it is worth taking notice. This process has enabled a vast network of opinions and attitudes to be canvassed and represented when family matters and research questions are discussed, when collaborative stories are to be constructed.

The research group in this study was not a finite group whose validity was determined by the researcher, for example, by means of establishing a 'sample'. The research group is ever-expanding, and the validity of the selection process, in being decided by the family, takes the control over the validation of data-processing methods out of the hands of the researcher and places it in the processes that already exist within the culture of the family. This approach addresses the power differential between the researcher and the researched. Neither have the complete power, since the power resides in the group and in the group processes. To remove the control of identifying the research group from the preferred methods of the researcher to the preferred methods within which the research group works, places the issue of validity of the process of selection and information verification onto both the researcher and the researched as research participants. Such an approach is necessary in order for Maori people to gain the power to resist outsiders determining what constitutes validity for them.

### 8. The fifth study: Tu Mai kia Tu Ake

Collaborative storying establishes relationships in which the researcher becomes inextricably involved. Inextricably involved in the sense that Oakley (1981) identifies where "personal involvement is more than dangerous bias, it is the condition under which people come to know each other and admit others into their lives." (p. 58)

Such personal involvement in research is well illustrated by the research project undertaken by a very unique member of the research group. He is a kaumatua (elder) of the Kai Tahu, Kati Mamoe and Waitaha people (the local tribes) of the South Island. He has a unique background because he is one of the few remaining native speakers of the Southern dialect of the Maori language. He was educated in the language and culture of the South by his grandmother, great-grandmother and cousins. It was this upbring in the culture and language of the Southern Maori that influenced how he undertook and understood his experiences as a researcher.

During 1992 and 1993 he was seconded from his position as Principal of a local primary school to the University of Otago's Education Department as a Research Affiliate. While on secondment he undertook two interrelated research projects. The first project sought to evaluate the impact of Taha Maori[13] on clusters of schools in Otago and Southland. The second was to return to the participants of the first research project a compendium of Southern Maori stories that he had learnt in his youth.

The first project developed as a collaborative story in the manner described earlier. He invoked the process of the hui to identify problems and negotiate solutions with the others involved in the research.

It was the second of the two projects, however, that illustrates the importance of identifying the personal involvement of the researcher. His personal training as a tohunga (expert in Maori knowledge) is inextricably tied into his actions as researcher. Elbow (1986 in Connelly and Clandinin, 1990) identifies the interconnectedness of knowledge and action as a form of connected knowing where the "knower is attached to the known," (p. 4) or as what Berman (in Heshusius, 1994) calls somatic or bodily knowing and what Ballard (1994) refers to as embodied knowing.

This kaumatua recalled that in the ten years prior to this study he had often been questioned about appropriate strategies for introducing Maori knowledge into school programmes. During this time and when he first approached the schools who took part in the research project, there was an initial tendency for him to attempt to answer the questions as and when he could. However, he and the questioners became frustrated with this type of approach for he was unable to provide satisfactory answers, that is answers that did not require another set of questions to clarify the first answer. The basic problem was that he and the people in the schools were talking from two different cultural contexts and epistemological systems. Such frustration led him to suggest an alternative strategy based on his training as a tohunga. He decided to offer to develop a compendium of resources for use in training and teaching. These resources could contribute to the development of the theme of Taha Maori, but this time as defined and determined by Maori, not by non-Maori peoples

His teaching method followed that of a traditional tohunga (expert). This approach consisted of the elders as teachers, selecting students who showed sufficient aptitude. The elders then designed a process for passing on knowledge to students in such a way as to meet their abilities and interests. He followed a similar procedure in the modern setting. His approach was to offer some teachings at a variety of levels, using the key to the culture, the language, as the means of selecting those pupils/schools who were serious enough to put in the time necessary to unlock the new knowledge. In practice, he provided the knowledge the others wanted to learn but only at a simple level in English. Knowledge of a more complex nature he felt was best presented in standard Maori. However, the most complex and deep knowledge was presented in the language of the Southern Maori, the original context of this knowledge. In this sense, he linked the schools into a continuum of tauira (students) that stretches right throughout his own people's tribes of Kai Tahu, Kati Mamoe and Waitaha.

### *Approaches to knowledge*

This project also illustrates that Maori do not necessarily pass on knowledge and information universally ( as is explained in Marsden, 1975; Rangihau, 1975; King, 1978; Pere, 1982 and Metge, 1984). Some knowledge and expertise belongs only to certain people. Knowledge is passed on personally and the specific social contexts of transmission are critical. Orally-acquired and transmitted knowledge, so frequently devalued and belittled by non-Maori educational researchers, is highly valued by Maori. Waiata (song) and moteatea (poetry), for example, are valued not just for their entertainment value, but also because they are preferred means of transmitting culture and information. Knowledge is a taonga (treasure) handed down as 'taonga tuku iho', that is, as a precious gift from the ancestors, and as such is tapu (sacred). Knowledge enhances such power, and is expressed in the form of personal power known as mana. How it is used is crucial.

To Maori people, knowledge gathering and processing is not just an epistemological nor a methodological issue to be debated in public by academics. It is an issue fundamental to Maori society. There are existing, long standing prohibitions and cultural benefits ascribed to the research processes of knowledge production and definition. Knowledge is powerful and is to be treasured and protected for the benefit of the group, not for the individual. Knowledge is not just there for the researcher to collect and publish. Rather, the gaining of new knowledge in a Maori context is to enhance the lives of all the participants involved. In effect, there is a strong cultural preference for research to be conducted in a participatory manner. In this manner the researcher is inextricably and consciously connected to the processes and outcomes of the research.

Such understandings explain why in Maori contexts researchers do not necessarily have the right to full access to knowledge. In some cases this may be a permanent barrier. In others it is necessary to return again and again and to participate in the context until the researcher has developed enough credibility and trust to be seen an worthy of the knowledge. My family study illustrated to me the need to both establish relationships in a culturally appropriate manner and to demonstrate that I would respect the tapu of knowledge. One particular conversation illustrates this approach. We were at a family reunion committee meeting. He called me aside during the meeting and the following conversation took place, covering the issues of accountability and ownership of knowledge.

*Family* I have saved the first stanza of a chant that an old man in Rotorua chanted to my Dad when we were travelling through, but its language is a bit delicate for Western ears. (He recited the stanza, and continued) that's the only part of the thing that I can remember, because as you know I wasn't raised with the language and so there was a whole lot of other stuff.

*Self* You said that you didn't tell me that beforehand. Why didn't you tell me that?

*Family* When your book came back, from the front page to the back page, it said to me 'This fellow had finally arrived as far as Maori/Pakeha is concerned'. I know you have been arriving all the time and so you understand what had actually happened to our family.

*Self* At that point you realised that I could actually have the knowledge?

*Family* Yes, I felt safe in giving you the knowledge, I felt safe in giving you those things that had happened to me personally.

**9. Overview: Collaborative Storying as Research.**

The researchers in the five studies participated in constructing collaborative stories with the other research participants. The collaborative stories were constructed within specific Maori cultural processes, all of which are typically associated with the hui. Further, reflection on the experiences of the five researchers in my project emphasises the value of the hui as a metaphor for collaborative storying. In this sense the hui was used to construct the stories within my project about the stories in the five research studies. This process took place within the agreed-to agenda of a Kaupapa Maori framework of research. In this sense, the hui as a metaphor was used to orient a sequence of semi-structured, in-depth interviews as conversations, along with informal 'interviews as chat' (after Haig-Brown 1992), to develop collaborative stories.

The interviews for my project were conducted within a context where there had been a ritual of encounter, a metaphoric 'powhiri' (welcome) process. There was also an expression of commitment to engage in each others' concerns and interests. This was a reflection of the common commitment to the shared agenda of the research group. The in-depth conversational interviews and the less formal interviews as chat used in the meta-study were constituted within ways of knowing that facilitate interpretation and theorising by those concerned. Such an understanding illustrates a collaborative strategy for constructing shared meaning. In this way in-depth interviews can go beyond mere data collecting, beyond seeing the other participants merely as informants. The aim is to facilitate the sharing of power, to minimise the impositional tendencies of the researcher and in this case by reflection and example to promote action for the betterment of Maori people.

Collaborative storying as a research approach also addresses issues of legitimation. Lincoln & Denzin (1994) explain this understanding as an epistemological approach to validity. This is where the authority of the text is "established through recourse to a set of rules concerning knowledge, its production and representation" (p. 578). Such an approach to validity locates the power within Maori cultural practices where what is acceptable and what is not acceptable research, text and/or process is determined and defined by the Maori community itself. Maori practices are epistemologically validated within Maori cultural contexts, the use of these practices within the research process are subject to the same culturally determined processes of validation, the same rules concerning knowledge, its production and its representation as are any use of these practices. Further, the verification of a text, the authority of a text, how well it represents the experiences and perspective of the participants, is judged by criteria constructed and constituted within the culture. Further, using Maori socio-cultural processes as metaphors for the research process invokes and claims authority for these texts in terms of the principles, processes and practices that govern such events in their literal sense. Research constituted within Maori metaphor is governed by the same principles and processes that govern the literal counterpart, and as such is understandable to and controllable by Maori people.

The examination of the five research studies demonstrated that researchers understood themselves to be involved somatically in the research process. To be involved somatically means to be involved bodily, that is physically, ethically, morally and spiritually, not just in one's capacity as a 'researcher' concerned with methodology. Such involvement is constituted as a way of knowing, that is fundamentally different from the concepts of personal investment and collaboration as suggested in traditional approaches to research. For, while it appears that 'personal investment' is essential, this personal investment is not on terms determined by the 'investor'. The investment is on terms mutually understandable and controllable by all participants, so that the investment is reciprocal and could not be otherwise. The 'personal investment' by the researcher is not an act by an individual agent but emerges out of the context within which the research is constituted..

Traditional conceptualisations of knowing do not adequately accommodate this understanding. Heshusius (1994) suggests the need to move from an alienated mode of consciousness which sees the knower as separate from the known to a participatory mode of consciousness. This latter way of knowing is where there is common understanding and a common basis for such an understanding. Such is the situation in collaborative stories, a situation where the concerns, interests and agendas of the researcher become the concerns, interests and agendas of the researched and vice versa. Participatory consciousness addresses a fundamental reordering of our understanding of the relationship between self and other "and indeed between self and the world, in a manner where such a reordering, not only includes connectedness, but necessitates letting go of the focus on self" (p. 15).

By constituting research in indigenous contexts as a process of collaborative storying we address the situation that Heshusius (1995) describes as when "the self of the knower and the larger self of the community of inquiry are, from the very starting point, intimately woven into the very fabric of that which we claim as knowledge and of what we agree to be the proper ways by which we make knowledge claims. It is to say that the knower and the known are one movement. Moreover, any inquiry is an expression of a particular other-self relatedness" (p. 3).

The stories told by the researchers in the five studies discussed demonstrates how the researchers had become located within new 'story-lines' that address the contradictory nature of the traditional researcher/researched relationship. The language used contains the key to the new story-lines; the metaphor and imagery are those located within the research participants' domain and the researchers either were moving or have moved to become part of this domain.

In conclusion, this paper suggests that a means of addressing indigenous peoples' desire for self-determination in educational research is to develop collaborative storying as a research approach. Such an approach, when conducted within indigenous ways of knowing, facilitates ongoing collaborative analysis and construction of meaning and explanations about the lived experiences of all the research participants.

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[1] A number of authors ( Walker, 1979; Curtis, 1983; Stokes, 1985, 1987; L. Smith, 1991; G. Smith, 1992; Irwin, 1992; Bishop & Glynn, 1992, Bishop, 1994, 1995, 1996) have detailed the concerns Maori people feel about the impact of research into their lives.

[2] Two peoples created the nation of New Zealand when in 1840 lieutenant-Governor Hobson and the chiefs of New Zealand signed the Treaty of Waitangi on behalf of the British Crown and the Maori descendants of New Zealand. The Treaty is seen as a charter for power sharing in the decision making processes of this country, and for Maori determination of their own destiny as the indigenous people of New Zealand (Walker, 1990).

[3] Literally a dispersal.

[4] These were the decades immediately after the signing of the Treaty of Waitangi when the struggle for sovereignty was at its height.

[5] Kaupapa Maori research emerged from within the wider ethnic revitalisation movement that developed in New Zealand following the rapid Maori urbanisation of the post World War two period. This revitalisation movement blossomed in the 1970's and 1980's with the intensifying of a political consciousness among Maori communities. More recently, in the late 1980's and the early 1990's, this consciousness has featured the revitalisation of Maori cultural aspirations, preferences and practices as a philosophical and productive educational stance and resistance to the hegemony of the dominant discourse.

Kaupapa Maori research seeks to operationalise self-determination ( known as tino Rangatiratanga or chiefly control in Maori) by Maori people (G. Smith, 1990; L. Smith 1991; Bishop, 1991a). Such an approach challenges the locus of power and control over the research issues of initiation, benefits, representation, legitimation and accountability, being located in another cultural frame of reference/world view. Kaupapa Maori is challenging the dominance of traditional, individualistic research which primarily, at least in its present form, benefits the researcher and their agenda. In contrast, Kaupapa Maori research is collectivistic, and is orientated toward benefiting all the research participants and their collectively determined agendas, defining and acknowledging Maori aspirations for research, whilst developing and implementing Maori theoretical and methodological preferences and practices for research.

Kaupapa Maori is a discourse that has emerged and is legitimated from within the Maori

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Community. Maori educationalist, Graham Smith (1992) describes Kaupapa Maori as "the philosophy and practice of 'being and acting Maori'" (p. 1). It assumes the taken-for-granted social, political, historical, intellectual and cultural legitimacy of Maori people, in that it is a position where "Maori language, culture, knowledge and values are accepted in their own right" (p. 13).

[6] after Smith, L.T. (1991) and Smith, G.H. (1992) ; and expanded in Bishop, R. (1991a;, 1995).

[7] For more detailed descriptions of such events see Salmond (1975), Shirres (1982), Irwin (1992)

[8] Mana whenua are the indigenous people of the particular region, whose genealogy is located in that place. They are the people of first reference in Maori affairs because they are the tangata whenua (the indigenous people) of that particular place. Other Maori people living in the region as a result of recent migration for employment or education, and whose genealogy is located in another region are termed mata waka, that is people of another canoe.

[9] The Education Service providers who participated in one or more of these meetings included: Ministry of Education, Education Review Office, Special Education Service, Quest Rapuara, Education and Training Support Agency, National Library Service, Kura Kaupapa Maori, University of Otago, Dunedin College of Education, Otago Polytechnic, Te Puni Kokiri, New Zealand Schools Trustees Association.

[10] Pakeha is the Maori term for New Zealanders of European, usually English, descent.

[11] Whanau is a primary concept (a cultural preference) that underlies the narratives of Kaupapa Maori research practice. This concept contains both values (cultural aspirations) and social processes (cultural practices). The root word of whanau literally means family in its broad 'extended' sense. However the word 'whanau' is increasingly being used in a metaphoric sense. This generic concept of whanau subsumes other related concepts; whanaunga (relatives), whanaungatanga (relationships), whakawhanaungatanga (the process of establishing relationships) and whakapapa (literally, the means of establishing relationships). (The prefix 'whaka' means 'to make'; the suffix 'tanga' has a naming function).

[12] To my delight I found that the people I approached were not only 'interested' but they were already expert genealogists on their particular family branches. There was already a loose form of contact between some of them going back some thirty years in some cases. There were some who had lost interest but the vast majority were without exception enthusiastic to allow me to participate and collaborate with them in what became our project.

[13] Taha Maori was an initiative of the former Department of Education in the early 1980s, in response to the growing call among Maori and non-Maori educators for some recognition of the place of Maori as tangata whenua (indigenous people) in Aotearoa. Many Maori have criticised the approach because although it commenced with the ideal of addressing Maori children's under achievement in schools, because of the underlying philosophy of the programme it failed to address Maori needs and only spoke to non-Maori people about Maori. This approach sought to add a Maori perspective to a curriculum, the central core of which was decided by the majority culture, rather than include Maori world views as any substantial component in the curriculum planning process.

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# ANDROGOGY AND ABORIGINAL AUSTRALIAN LEARNING STYLES

Yooroang Garang: The Centre for Indigenous
Health Studies, University of Sydney

Submitted By: Kathleen Clapham
Angela Dawson
Patricia King
Leslie Bursill

# Androgogy and Aboriginal Australian Learning Styles

Paper delivered at

1996 World Indigenous Peoples Conference: Education

Albuquerque, New Mexico, USA

Presented by:
Kathleen Clapham. Angela Dawson, Patricia King, Leslie Bursill

Yooroang Garang: The Centre for Indigenous Health Studies, The University of Sydney

## Introduction

The major factor retarding the development of education in Australia is the history of exclusion of Aboriginal people from the educational and the inappropriate nature of many educational services to Aboriginal needs and aspirations. Because of these factors Indigenous people have been denied the educational outcomes demanded by the range of government reports, policies and studies undertaken over the past decades[1] One of the most recent of these Australian reports. the 1994 Review of the National Aboriginal Education Policy, reveals that although we now see more Aboriginal and Torres Strait Islander students are coming into higher education institutions:

> Universities and other tertiary institutions are **not retaining** indigenous students
>
> Indigenous students continue to **experience difficulties** with university courses.

In particular in the area of the health sciences, research undertaken by the University of Sydney clearly shows that:

> Indigenous people encounter serious difficulties in **applying university-based knowledge** to indigenous health issues.

In this paper we would like to address a major challenge facing Aboriginal Education Centres which are located within tertiary institutions at the present time: the challenge of not only making tertiary education **accessible** to indigenous people and producing indigenous graduates skilled in a broad range of areas but also ensuring **that the knowledge imparted by those institutions is relevant and appropriate to the particular cultural needs and aspirations of Aboriginal people:** that it facilitates the process of real self-determination not just reliance on government handouts, for Aboriginal communities; that it leads to direct and immediate improvements in health and living conditions.

In addition we wish to acknowledge the valuable points of view put forward by others at this conference, in their discussions of indigenous higher education. In particular, Vera Kirkness has raised our awareness of the importance of grappling with issues such as:

> students being expected to leave their "cultural bundles" at the gate of the university, a predominantly WASP urban male educational system
>
> the importance of recognising, and demanding respect for, indigenous knowledge
>
> being able to build on this knowledge as a basis for university education
>
> problems of admitting students to universities, funding, accreditation
>
> problems of racism and students rights

We can only say' that these issues are as important for us in Sydney, Australia as they are in British Colombia, Fairbanks. New Mexico and the many other places people have come from for this conference.

In this paper we will be focusing on the work currently being undertaken by our Centre. particularly in the area of professional education of Aboriginal Health Workers in Australia. We are also particularly interested in learning about the strategies and practices in the area of indigenous health and health education which have emerged elsewhere, including North America. New Zealand and Hawaii. A major objective of the work we are currently undertaking is to acknowledge indigenous knowledge, including health knowledge and healing practices, which is so often omitted from tertiary education courses.

## Yooroang Garang

Yooroang Garang means ~strong place' in the Dharug language. Yooroang Garang: The Centre for Indigenous Health Studies is located within the Faculty of Health Science at the University of Sydney. It is one of two Aboriginal Units within the University. Aboriginal students who study at the Faculty of Health Sciences are drawn from a wide range of areas throughout Australia, including the Torres Straits, Queensland and South Australia. Most of our students come from rural NSW.

Yooroang Garang provides two programs for Aboriginal people who wish to work in the area of Aboriginal Health and Community Development: the Diploma and Bachelor of Health Science (Aboriginal Health & Community Development). Aboriginal health worker programs were first set up in the early 1980's in conjunction with the NSW Dept of health. The 3 year Bachelor program was first offered in 1993. Students in these courses study 'core subjects: Primary health care; (including Drug and Alcohol studies and health promotion); Counselling; Communication skills; Perspectives in Indigenous health; Community Development and Field Experience; as well as a range of other subjects such as Biological and Behavioural Sciences, legal and ethical studies, epidemiology, health planning policy and research skills.

Like other Aboriginal Education Centres located in tertiary institutions Yooroang Garang has attempted over the years to specifically address the educational problems commonly experienced by Aboriginal students: lack of access to university education, poor attrition rates; learning difficulties; educational disadvantages at the primary and secondary levels. At the same time we have attempted to develop an **inclusive curriculum,** a curriculum which values, reinforces and strengthens the culture and identity of Aboriginal people.

One of the paradoxes of indi2enous tertiary education is expressed clearly in the following quote from a university graduate grappling with the difficult issue of maintaining Aboriginal culture while aspiring to higher education:

> 'Yeah, they say, 'there goes the white man's education, then you're not black any more. But you need that white man's education, like nursing, it didn't prepare me to work with my own people (and) I never learnt any thing about Aboriginal health. But I needed that theoretical base so that I could go and work for my people and say, 'Hey...all right This is the way they showed me but it doesn't suit our culture. I'm going to change it. I'm going to do it this way, this way is more appropriate.[2]

Before we go on to talk about one of the specific ways we are trying to do this we will provide a little more information about the Aboriginal Communities of New South Wales and the types of health and community development issues which they confront.

## NSW Communities

There are currently around 260.000 Aboriginal people in Australia representing 1 .6% of the population. Around 66% of Aboriginals and Islanders in 1986 live in urban areas. This is the trend in all States but NT still has 69% of Aboriginals outside major towns.

Unlike the more remote parts of Australia, such as Northern Territory and Western Australia, where traditional communities were still intact until the 1930's, the indigenous people of New South Wales were the first to feel the brutal force of British colonialism which began in 1788 . The history of genocide in New South Wales, the history of 'black raids' and poisoned water holes, the racism of the rural towns, policies of protection, assimilation and institutionalisation. the practices of the Welfare Protection Board, the removal of Aboriginal children and the destruction of Aboriginal families, like that of many other colonised nations, still forms part of the 'hidden history' of Australia. a history which is still too painful to be taught to school children the marvellous 'discoveries' of Captain Cook are far more palatable and most often ignored by the white population. This history of silence and denial still pervades the Aboriginal experience of white Australian society and impinges on their mental, physical and spiritual health on a day to day basis.

**Aboriginal Health Status** NSW

The health status of the Aboriginal people of NSW reflects the general pattern of disease and illhealth found throughout Australia. As with education, over the years we have seen a plethora of government and research reports condemning the state of Abori2inal health but to date Australian Aboriginal people are yet to reap substantial benefits from the politics of Abori2inal health One of the most influential reports of recent years has been the 1991 *Report of the Royal Commission into Aboriginal Deaths in Custody* ~ which stated that:

> 'By virtually every health measure, the health of Aboriginal and Torres Strait Islander people is worse than that of other Australians. The Royal Commission found a clear relationship between the continuing poor health status of Aboriginal and Torres Strait Islander people and their deaths in custody. This underlying disadvantage experienced by Aboriginal and Torres Strait Islander people is reflected in high rates of illness, self-destructive behaviour, crime and violence.

The two broad areas covered by the many recommendations of the Royal Commission were:

> more immediate life-style problems, particularly alcohol and substance abuse, which have a direct relationship with the incarceration of Aboriginal and Torres Strait Islander people; and
>
> longer tern problems associated with the underlying social disadvantage experienced by Aboriginal and Torres Strait Islander people, and evidenced by their poor health and reduced expectancies.

A major recommendation of the Royal Commission (271) was for the implementation of the 1989 National Aboriginal Health Strategy working party document f However, by late 1994 we saw a damning evaluation of the NAHS6 showing that five years after the publication of the Strategy, significant improvements in Aboriginal health had not occurred in Australia, in fact the report found 'minimal gains in the appalling state of Aboriginal health' (p.2)

The first major finding of the Evaluation committee was that the NAHS was never effectively implemented. The second was that it NAHS initiatives were grossly Underfunded by all governments. Anther was that pubic health providers need to create meaningful coalitions with Aboriginal and Torres Strait Islanders so that communities and individuals can make informed choices regarding health.

One outcome of this report was a shift of the Aboriginal health portfolio from the Aboriginal and Torres Strait Islander Commission (ATSIC) to the Commonwealth Department of Health in the budget of May 1995. This took effect in July of this year. For many it was clear that ATSJC, the organisation which most represented Aboriginal self determination and self-management had become the scapegoat for the lack of political commitment to improvements in Aboriginal health by governments in all parts of Australia. Despite the common conception that governments have been throwing money at Aboriginal people, a recent parliamentary research paper 'Innovation without Change' documents the fact that there has not been significant increases in real terms in spending in Aboriginal health programs for more than 20 years (Murray 1995)7. To most it appeared quite clear. Aboriginal people and organisations are not capable of managing their own affairs.

One outcome of these major reports. if not huge improvements in health, has been a vastly improved collection of statistics which enables a better monitoring of the state of indigenous health.[8]

We will not go into details about the current health profile of Aboriginal people .these have been well-studied. Suffice it to say that while there have been significant improvements in some aspects of ATSI health over the past two decades for example in:

**Higher life expectancy**

**Reduced infant mortality**

**Reduced incidence of infectious and parasitic diseases particularly amongst infants and children**

Comparing health statistics (hospitalisation rates: maternal mortality; disability'; high mortality) of Aboriginal and other Australians still reveals enormous discrepancies. It is impossible, however, to understand the health problems of Aboriginal people without referring to the history of black/white relations and the racist attempts to control Aboriginal people through policies of protection, assimilation and institutionalisation as We have mentioned above. It is within this context, too that the role of the Aboriginal Health Worker has emerged.

### Aboriginal Health Workers

Numerous recent reports including those mentioned emphasise the extremely important role of the Aboriginal health worker to the delivery of primary health care to Aboriginal communities. The NAHS recognised the training of Aboriginal health workers as integral to improving the health status of Aborigines. The importance of training Aboriginal Health Workers was also recognised by the Royal Commission into Aboriginal Deaths in Custody. One crucial factor in the appeal of these health workers is their close association with local Aboriginal communities: they are often regarded as acting as 'cultural translators' bridging traditional and western world views. Recent research has found however, that perceptions of health worker roles vary considerably particularly between non-Aboriginal health professionals who most often regard the cultural broker role as all important, to Aboriginal communities, who usually see the community care role of health workers as of the utmost importance[9].

The role of Aboriginal Health workers varies somewhat throughout Australia. In the Northern Territory, for example, clinical roles are more important as are traditional healing methods. In NSW health workers are commonly employed by Aboriginal controlled community organisations or by the NSW Govt as Aboriginal Health Education Officers, Aboriginal Liaison Officers eg. within hospitals, clinics) and their role is more focused on public health, health promotion and health education. Despite these different emphases, Aboriginal health workers share a great deal in common.

In the words of Barbara Flick (Indigenous Health Adviser, to the Australian Medical Association) in a recent article called 'Aboriginal Health Workers: Slaves or Miracle Workers"[10]:

> 'In addition to the purely clinical skills Aboriginal health workers deliver to our people. they are an integral part of the interface between whitefella medicine and whitefella medical workers and doctors...AHW are the backbone of primary health care services to our people.'

But while a great deal of emphasis has been placed on training Aboriginal people for health work, recent discussions with Aboriginal health workers and research carried out by the University of Sydney [11] reveals that numerous problems are encountered 'on the ground' by Aboriginal health workers which inhibit their ability to carry out the roles expected of them.

Some of these problems are of a **'cultural' nature.** They include: being able to maintain cultural identity when the trainee has to move away from his or her community to undertake training

Some problems relate to the **different models of health and illness of** indigenous and western cultures:

many have to learn new diagnostic health skills and new (medical) language skills (especially more traditionally oriented health workers)

they have to deal with both Western concepts of illness and health (based on disease within the individual body) and Aboriginal understandings of health which is more holistic and more esoteric, often uses social (racism), historical (alimentation from land) and cultural (supernatural forces) as explanations for illhealth

may rely largely on intuition which is not recognised as legitimate by other health professionals whereas traditional Aboriginal observational skills are acknowledged as valuable within the Aboriginal community.

for more traditionally oriented health workers their cultural knowledge is often completely ignored when it comes to health planning carried out by the 'experts' 'who fly in and out of our communities to tell us what they reckon is good for us' (Flick 1995:11).

Some problems lie with the nature of the **communities** they live in:

the isolation of health workers in remote and rural communities problems of violence in rural and urban communities;

poor understanding of health issues by management committees and employers;

problems of confidentiality within Aboriginal communities;

issues related to the gender of the health worker

But many of the problems are of an **industrial** nature such as:

short term employment through lack of ongoing funding for positions

lack of accreditation for the training they receive

lack of recognition of skills by other health care practitioners.

Again, as Barbara Flick so eloquently puts it:

> What these reports have also revealed is that Aboriginal Health Workers are absolutely at the bottom of the heap when it comes to recognition of their role in the primary health care system. The reports show that Aboriginal health workers - some of whom have served in the system for up to 20 years - work under appalling conditions in badly designed clinics; live in conditions that barely rate with the Third world; are underpaid and overworked...
>
> Most receptionists in doctors' surgeries receive higher wages than health workers of 10 to 20 years experience who are responsible for

> immunising children, delivering clinical, carrying out health promotion. doing pap smears, taking blood, ensuring the airstrip is lit for the midnight RFDS evacuation etc etc'.

Despite the Recommendation 262 of the RCIADC about the need to establish appropriate career structures and registration for them. Aboriginal Health Workers commonly express the following problems:

> Lack of training opportunities and courses which are appropriate to their needs. Many employed as Aboriginal health workers, In many Community controlled medical organisations Aboriginal health workers are employed with no specific training
>
> Inability to undertake long term training courses (eg. 2-3 year Diploma courses) because of lack of academic preparation, too far from home (need to be away from home 10 weeks of the year), family commitments, community commitments
>
> Inability or unwillingness of employer organisations to allow worker to undertake training course (can't release from work duties)
>
> Lack of career structure
>
> Isolated, no support or professional network set up. Has to be done by individuals
>
> inappropriate duties demanded of them. Often used as 'taxi drivers' to transport people (a real need exists here) rather than being used to develop health promotion programs or counsel those in need
>
> working for underfunded organisations. Little expertise or support for Aboriginal health workers
>
> Lack of recognition and remunerations on completion of training courses
>
> Resultant attitude amongst many employed as Aboriginal health workers that there is no point in training.

In a recent paper entitled 'Sickening bodies: how racism and essentialism feature in Aboriginal women's discourse about health', Mitchell's makes the following observations about the position in which Aboriginal health workers often find themselves:

> 'Urban people are just as concerned as those living a more traditional lifestyle in maintaining their culture, autonomy and self representation. Women see education as they key in the battle to better their life conditions but they are also aware of the conflict between their own system of values which placed family commitments first and one which

> priorities work commitments. Another major concern in this regard is whether by passing through mainstream educational institutions they will become 'assimilated; and somehow 'less Aboriginal' or 'white Aboriginal' (referred to as coconut). Aboriginal health workers, especially those working in Aboriginal Medical Services are especially vulnerable to such criticism from their own people."

This quote from a research project undertaken by the Faculty of Health Science on women's health in the Blacktown area of Western Sydney highlights some of the core issues underlying Aboriginal health and the provision of health services for Aboriginal people.

**Aboriginal Health Workers and University Education**

As We said earlier a range of culturally appropriate strategies for improving the learning outcomes of Indigenous students has already been developed by the Yooroang Garang (formerly the Aboriginal Education Unit) over the past decade including:

innovative modes of course delivery. The AEU was a pioneer in the area of block-mode delivery in NSW. that is the students come to the college (mostly from rural New South Wales) for 2 week study blocks, 4 or 5 times durin2 the year.

appropriate curriculum models and

flexible methods of administration

working towards overcoming the institutional barriers to access and participation

These are all imperative to meet the educational needs of Aboriginal people and are based on the understanding that educational programs for Aboriginal people must be organised and conducted in a manner which reinforces the values, beliefs and practices important to Aboriginal people and communities [15]Two fundamental factors which must be considered are:

Aboriginal attitudes toward kin and community and

the close relationship of Aboriginal people to the land.

both of which involve obligations, practices and beliefs not widely held in the broader Australian society.

Aboriginal health courses have been taught in block mode at Cumberland College for the past 10 years with successful outcomes for graduates and Aboriginal communities

Block-mode delivery specifically targets (a) students currently employed full time many as health workers (b) students from rural or isolated areas (c) students with family/kin obligations. Block mode allows students to remain as part of their communities, so that community involvement in the courses of study undertaken by Aboriginal students is maximised and the relevance of that study to the community is apparent.

Although block mode programs have had considerable success they have been limited by factors such as:

> lack of academic and tutorial support for students When off campus
>
> difficulties students face in accessing learning and resource materials in rural and remote areas
>
> lack of access to information and computer technology in these areas, and
>
> the perceived irrelevance of university based knowledge to problems at the community level.

During 1994-5 Yooroang Garang and the Koori Centre (in consultation with Aboriginal communities throughout Australia) undertook an extensive evaluation of the design and modes of delivery in courses offered to Indigenous students at the University with the aim of making courses more culturally appropriate. A number of specific learning strategies of indigenous adults were identified in this research[16] including: to the devastating health and education problems which beset our communities.

The growth of international conferences held in indigenous health and education (particularly WIPC:E and Healing our Spirit) reflect the growing mood of determination to improve indigenous health and education and in particular to search for culturally meaningful answers to community health problems. The 1993 World Indigenous Peoples Conference: Education, held in Wollongong in December 1993 carried the theme 'the answers are within us'. The Second Healing Our Spirit Worldwide Conference in Sydney, November 1994 gave emphasis to the spiritual dimension of the holistic health model required to overcome the problem of drug and alcohol addiction in indigenous communities. What has flowed from these important conferences is the need to seek answers to health and education problems from within indigenous communities and cultures. Without denying the importance of essential public health measures and the underlying social and economic causes of poor health in such communities, it is important to recognise the essential way in which self determination, empowerment and dignity feature in healing and maintaining community health..

**Working With Communities**

Yooroang Garang are currently developing a resource kit of learning materials to support independent learning by indigenous students or groups of students during the off-campus inter-block periods of block release programs for Aboriginal health professionals. This will make available a structured kit of learning materials for indigenous adults who undertake programs involving extensive periods of off-campus study. These learning materials will integrate key areas in the curriculum and will support students, in consultation with academic staff at the university, working in teams on problem-solving projects which are relevant to Aboriginal health and community development, for example, issues to do with alcohol and other drug use, domestic violence, diabetes, family planning, sexually transmitted diseases etc.

Supervised cooperative projects will engage students with local indigenous primary health care providers and other Aboriginal community members in practical activities which have a sound pedagogical basis. The problemsolving focus of these projects will empower students to become agents of change in their local communities. The resource kit will draws on the experiences and priorities of indigenous people and their communities, but a further outcome will be reciprocal learning for members of Aboriginal communities involved in student projects.

**The project based on the following pedagogical principles:**

> students take part in the planning and conduct their own learning experiences
>
> teaching methods build upon and make use of the experiences of the learners
>
> students see the program as relevant as learning experiences are organised around real life problems and solutions, rather than simply studying selected topics
>
> the problem-centred kit addresses special educational and health needs of Aboriginal communities
>
> by responding directly to employment opportunities and the priorities of the major employers, a relevant and professional outcome will be met.

This type of course design is recognised as **an urgent and important priority** for improving access, participation and successful outcomes for indigenous people in higher education and meets particular recommendations of the Report of the Royal Commission into Aboriginal Deaths in Custody concerning culturally appropriate education.

The primary target group are Aboriginal students enrolled in the Diploma and Bachelor of Health Science (Aboriginal Health and Community

Development) programs. The resource kit will directly address the limitations of block mode courses, outlined above, by facilitating an exploration of the critical relationship between the course, the students and their communities. It will be based on a model of education (bi-cultural transformation and generative) in which students have an active and interactive relationship with the course of study, the staff, other students, their communities and workplaces. Courses will be re-designed so that major concepts introduced during block will be applied/practiced when the student returns to her/his community.

Students will be given opportunities to discuss and explore, in their own terms, problems and issues which arise in their communities. Community based tutors who currently work with the minimum of guidance and support from lecturers, will have a clear set of practical guidelines and exercises which embody the expectations and outcomes for each student.

It is important that the resources we develop take into account the learning styles of Aboriginal adult learners. Information must be presented in a variety of ways including audio-visual resource and students be given the time and space to take in and process information which is presented. Aboriginal terms of reference, values, beliefs must be respected. The resources must enable students to assess their own learning needs and give them a sense of independence and teach skills which they can develop further. The past learning experiences of Aboriginal students must be the basis for further development. The building up of self esteem is an important part of this process.

The resource kit of learning materials will integrate key areas of the curriculum, thereby combining theoretical and practical approaches and which are based on a series of supervised independent projects carried out by groups of students in their communities.

The learning materials we develop will enhance the effectiveness of the curriculum by providing a set of materials which integrate key areas of the curriculum so that rather than being confronted with a series of independently derived assessment items, students will be involved in working together with their co-students on an integrated problem based project which relates their university studies to problems and issues in their local communities.

Footnotes:

[1] DEFT (1989) National Aboriginal and Torres Strait Islander Education Policy: DEEr *(1990)A Fair Chance Jbr All;* The Report on the Royal Commission into Aboriginal Deaths in Custody (1986); Bin

[2] Sallik. M. (1989) *Aboriginal Tertiary Education in Australia: How well is it serving the needs of Aborigines:* Review of the National Aboriginal Education Policy (1994)

[2] Mitchell. D. (1994) ~5ickening bodies: how racism and essentialism feature in Abori2inal women's discourse about health. Paper Delivered at Australian Anthropological Society Annual Conference. Sydney.
NSW.

[3] Langton 1993:12: Mitchell [995 manuscript.

[4] 99 deaths investigated: 37 due to disease including 19 from pre-existing heart disease and 7 from respiratory disease. Alcohol and drug use featured prominently in a si2nificant no. of cases. In 27 cases public drunkenness was classified as the most serious offence leading to the detention. 9 deaths were associated with dan2erous alcohol and drug use.

[5] National Aboriginal Health Strategy Working Party (1989) A National Abori2inal Health Strategy: Report of the National Aboriginal Health Strategy Working Party. The NAHS was a joint Common~wealth/ State! Territory strategy which focused on pubic health infrastructure for ATSI communities and which aims to provide equity of access to health services and facilities for ATSI people by 2001. The role of Aboriginal health workers is discussed in depth in the report as a key feature of improvements in ATSI health.

[6] ATSIC 1994 The National Aboriginal Health Strategy: An Evaluation.

[7] R. Murray 'The New Paternalism in Aboriginal Affairs' *The Australian* 14 June 1995.

[8] Some recent sources of information include: -1992 National Housing and Community Infrastructure Needs Survey (commissioned by ATSIC) -Australian Institute of Health and Welfare (AIHW) health related data collection
-National Aboriginal and Torres Strait Islander Survey (NATSIS) 1994 (ABS nationwide survey') . social, demographic, health and economic information on indigenous peoples.(initial results released April 1995), -1994 Dept of Human Services and Health survey of drug use among Aboriginal and Torres Strait Islander peoples to be available June 1995.

[9] I. Tregenza and K.Abbot (1995) *Rhetoric and* Reality *Perceptions of the Roles of Aboriginal Health Workers in Central Anstralia.* Central Australian Aboriginal Congress.

[10] B.Flick "Aboriginal Health Workers: Slaves or Miracle Workers?" in AIHWJ 19(3) May/June 1995 .p. 10.

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# The Role of Research and Cultural Documentation in Reconstructing Cultural Identity

Submitted By: Eileen Mata Duff
Hirangi School
Turangi, New Zealand

## "Role of Research and Cultural Documentation in Reconstructing Cultural Identity"

To begin I greet my Ancestors, my own Iwi (tribe) of Ngati Tuwharetoa, my many Hapu (sub tribe) within Tuwharetoa, my Whaanau (family) who are with me always.

I am grateful to have their spiritual guidance and their authority to write my feelings and thoughts knowing there is nothing like one's people to lend support or to pull one into line.

Now I greet your Ancestors, your People, your Families and You who have come here to this conference, to share and to learn from each others experiences and to explore ways to strengthen the cultural well-being of Indigenous Peoples.

Just over 10 years ago the New Zealand Government set up the Waitangi Tribunal;

- The Waitangi Tribunal comes under the umbrella of the Ministry of Justice and is government funded,
- The Waitangi Tribunal is chaired by a Chief Judge, its members are men and women, Maori and Pakeha, very well qualified and respected people from all walks of life,
- The Waitangi Tribunal hears and deliberates over evidence as in a court room, the difference is the opening proceedings are heard on the marae of the claimants. When the Crown replies it has the right to choose the venue,
- The purpose of the Waitangi Tribunal is to hear Maori claims of injustice since the signing of the Treaty of Waitangi in 1840 to the present, then recommend to the Government, ways to remedy the grievance if it finds in favour of the claimants,
- Because the Waitangi Tribunal is Government funded, all hearings are open to the public.

I chose the topic "Role of Research and Cultural Documentation in Reconstructing Cultural Identity" because my hapu (sub tribe) Turangitukua recently took the Crown to the Waitangi Tribunal. To date, we are the only hapu to do this, all the other claims before the Waitangi Tribunal have been iwi (tribe) claims.

The Waitangi Tribunal made public its report (436 pgs) in October 1995. The Waitangi Tribunal found in favour of Turangitukua on all 13 breaches of the Treaty of Waitangi.

The Waitangi Tribunal found;

- that the Crown had the unqualified backing of statutory powers to compulsorily take ancestral land from Turangitukua,
- that the Crown failed to give Turangitukua notice or the right to object when it built the township of Turangi,
- that the Crown should return land it is holding to Turangitukua because it breached the Treaty of Waitangi when it built the town of Turangi to house the workforce needed to construct the Tongariro Power Scheme,
- that the Crown assured Turangitukua that it would lease part of the land for 10-12 years then return it, but the Crown did not pay any lease money and at the end of 12 years, sold the land to private owners therefore depriving Turangitukua of their ancestral land. The Tribunal cannot recommend the return of land held by private owners unless those owners wish to sell the property back to the Government,
- that the Crown in failing to keep it's promises eroded Turangitukua's economic base, desecrated sacred Taonga (treasures) desecrated Waahi Tapu (sacred sites) and failed to conserve waterways and fishing.

The above are just some of the breaches made by the Crown.

I made submissions to the Waitangi Tribunal on behalf of my mothers family and my fathers family. I drew strength from my ancestors, my immediate family my extended family and my knowledge of my cultural identity.

I also had documentation of correspondence with Government Agencies dating from 1964 when the Crown first moved onto Turangitukua ancestral land, to 1994 when I met with our Counsel to prepare my submissions.

I strongly believe that knowing my cultural identity was my strength because the Crown, when it took our ancestral land, could not and did not take away my history, my identity as a Turangitukua person, the laws of my ancestors and the laws I learned when I was a child.

Firstly let me explain how the carvings of my people teach and document cultural identity. These carvings are the "talking books" of my people. The predominant form of the carving is the circle, a spiral that turns back in on itself, spiralling inwards to a point at the centre.

This pattern tells me of some of the most important principles of my people. The carvings are the books, the historical documents, geography, the sciences, philosophy, myths and legends, the holistic well-being and the laws of the tribe and the sub tribes.

Open mindedness is the basis of science. Listening to the ancient myths with an open mind will save our planet. Western science won't acknowledge a mystery that it cannot solve, yet it is mystery that lets us know our place in the scheme of things.

In Maori cosmology, spiritual laws transcend national laws because they link us together as planetary citizens who need each other. National and societal laws only benefit the creators. Spiritual laws benefit all of creation and can't be altered by a part of that creation.

For those wanting to learn to read, the carvings are the writings of their ancestors, there to be read and treasured.

Today our books are made from paper which in turn come from trees, the writings of my people are carved in perpetuity upon trees that have been cut and therefore lifeless. However, just as the words in books come alive to the reader, so too do the carvings for carved on these ancient poupou (poles/posts) is the key to the perpetuation of a living culture. They are the means by which our ancestors transmitted to their children, their children's children and now to us the thought patterns of a Maori, of what it is to be a Maori therefore they are not just to be looked at but read, listened to and understood.

Just as there are very few straight lines in nature, the circular patterns that we have on our carvings are meant to emulate the natural order, therefore they tell me that I should live in harmony with nature.

Our ancestors knew the cycles of plant and animal life, if they took too much of one they destroyed not only it, but others too and eventually the Tribe. They were true conservationists.

When I made submissions to the Waitangi Tribunal, I concluded with this statement.

" I believe that a land without memories is a land without history therefore how can the Department of Conservation (Crown Agency) be the keepers of our land?

Ko maatou ngaa uri a Rea raua ko Hingaia Huruao ngaa kaitiaki tuuturu o te whenua
*(We the descendants of Rea and Hingaia Huruao are the true keepers of the land).*
We hold the memories. Land is who indigenous people are."

The Carver, the writer, the story teller who wants to produce a story that will hold a persons interest, a story that creates a wish to read on or to hear more, uses a visual matter which decorate and enhance or clarify and extend a story.

At a deeper level, carvings help me to understand my world and enlarge my horizons to bring back the past and to venture into the future.

Carvers must be literate people with a love and respect for their ancestors and the stories of their people. They must have the gift of interpreting the stories pictorially, of adapting their technique to the message. They must have a deep spirituality so that their carvings should change or intensify the readers perception of reality and so produce a lasting effect on one and help one learn one's Cultural Identity.

Again, when I look at the spirals on the carvings I am reminded of my communal responsibility. I am reminded of the "old ways" of teaching where we sit in a circle looking to an empty space at the centre and confronting one another.

When we discuss any topic, we talk around it. In Maori society, it is rude to come too quickly to the point. In the same way as we talk around the topic, we emulate the spiral, gradually we narrow in taking everyone's thoughts and contributions to the centre. The empty space in the centre is impregnated with our decisions. The decisions we make are our own the authority is in ourselves to make our own decisions, affecting our own lives at our own pace because we are all part of the circle, we are not divided, we have reached a consensus we have worked co-operatively which can only be good for the community therefore I endorse the Conference theme, "The answers are within ourselves".

The spirals teach me the principle governing gifts. In the Maori world, a gift is attached to a line and at appropriate times should be returned.

A lot of land was lost to my people in the early days to colonisers because they did not understand the Maori meaning of a gift. Some of them soon learned the Maori meaning of a gift and took advantage of this by living with the people knowing that they would be given some land but they did not return the gift of land, instead the gift was left to the colonisers children.

There is a lot of documented evidence of this and hopefully the Waitangi Tribunal will find in favour of the Tribes who are making submissions along these lines.

My mother told me that a Taonga (Treasure) because it is attached to a line will always return to the rightful owner or owners.

I believe this because many years ago I worked at a Girls' Boarding School. While there someone took my greenstone pendant, a family heirloom. My mother was very sad however she was positive that it would be returned.

Several years later, my son who lived in the same city where the school is situated received a phone-call from the person in charge of the school asking him to go and bless the greenstone that a staff member had found behind a panel in one of the dormitories. My son was contacted because he is a lay-preacher in the Anglican Church. When he saw the greenstone, he recognised it immediately, so my taonga was returned to me. My only regret is that my mother did not live to see the return.

Today we still "put down" a koha (gift) when we visit another hapu or iwi but now this gift is usually money to help finance the occasion.

In January 1995 the Paramount Chief of Tuwharetoa hosted a hui (meeting) of all iwi at my Turangitukua Marae.

I was happy to see that the "old ways" were observed as some iwi brought gifts of food.

The spirals taught me the meaning of returning the gift of knowledge to the children I teach.

As well as our gifts being attached to a line, spiritually we are attached to our ancestors by a muka (thread) I was taught that on the outside of the spiral, our ancestors who are attached to us, guide us to the centre, helping us to achieve what we want from life.

In my case, I wanted to be a school teacher, therefore I made the journey around the spiral, learning and absorbing all the teachings of my people and of the Pakeha world.

It is our belief that once one reaches the centre, then one has a decision to make, that is, to return around the spiral to the outer edge giving back to one's people the gift of knowledge or being an individual, severing the thread, and living life for one's self, not the whaanau, the hapu, the iwi.

The carvings also depict deceased ancestors (never living people). These ancestors belong to a particular iwi or hapu.

The carvings on my Turangitukua Wharenui (meeting house) tell me who I am and where I come from.

Tuwharetoa Iwi are descended from Ngatoroirangi, the Senior High Priest of the Arawa canoe.

As he was a great navigator, the designs in our Wharenui tell of navigation, of the constellations by which he plotted the journey to Aotearoa (New Zealand). The designs tell me that the sun rises in the East so when my ancestors sailed North they kept the sun to their right.

Certain stars rise in certain places in the sky therefore different constellation of stars are celestial road maps. My ancestors followed one group of constellations then another as the stars rose.

Waves came from the East so when the sun was over-head they knew where they were going. The swells are the meeting of waves a long way away. My ancestors had names for the swells so they knew how to adjust their sails to keep their canoes on course.

They used island blocks when voyaging not the main island they wanted as their destination. With this knowledge of technology the success of the voyage was planned before they left.

Also carved on the many poupou are several historical events pertaining to Turangitukua.

On the very front is a carving of a female ancestor. Now, this is very unusual within the Tribe, (and I would venture to say within Maoridom) to have a female figure holding such an obvious visual place, however the carver had to follow the story left to Turangitukua by Ngatoroirangi.

Behind our wharenui is a very high hill called Pihanga. She is our whaea (mother) and our Turangitukua story is that Ngatoroirangi stubbed his toe on Pihanga before he climbed our sacred mountain Tongariro. When Ngatoroirangi stubbed his toe on Pihanga he said " Ka tuohu ahau ki te wahine" (I will bow before a woman).

From this saying comes the female ancestor carved on the front poupou of our Wharenui. Other people find it strange when coming onto our marae, that they have to greet the women first, everywhere else in Tuwharetoa, men greet men first.

This carving makes Turangitukua women strong mentally but we do not overshadow our men because carved on their side of the wharenui are the symbols of warfare, their messages of strength and duty to the whole Hapu.

To illustrate how we as women still find strength when we look at the female figure, at the end of 1995, my elder daughter applied for a very high powered position with the Lottery Grants Division. She was apprehensive about the interview because she knew the male person on the interviewing panel.

On the morning of her interview, I sent her a fax reminding her of her cultural identity, by remembering the carved female ancestor and to draw strength from the message handed down to us by our ancestor. Later my daughter told me that the message had carried her through the interview. She won the position and is now the Regional Manager, Lottery Grants Division for the whole of New Zealand.

As I mentioned previously, carvers are the writers, the artists and the story tellers of their people. They perpetuate the cultural identity of their people.

I read somewhere and I quote "There is no art without culture. Art reflects the language and the traditions of the people."

Naming children after ones ancestors or "happenings" is another way of documenting cultural identity.

All my children have ancestral names. My oldest son is Tautahanga. When he was little we called him Tau for short. From Tau the children at school called him "Toe Jam" of course my son was very upset however, when the Crown built the town of Turangi (short for Turangitukua) Turangitukua elders insisted that the streets be given ancestral names. The main road was named Tautahanga Road, my son regained his mana (prestige) and the other children never teased him again.

Before moving on I must give an example of a 'happening' name. Before Christmas 1949 a first cousin of mine along with other cousins were drowned. A few years later, my uncle (mum's brother) asked my mother to name his first daughter. My mother named her Moewai (asleep in the water) to commemorate the drowning of her nephew.

Body language is another way of establishing cultural identity. Different iwi have different body language when delivering a whaikorero(speech) waiata (song) or haka (war dance) for example, the men of my iwi do not protrude their tongues when performing the haka, instead their eyes send the messages. In a similar vane, waiata (songs) and whiti (verse) contribute to cultural identity.

I know it is not easy to teach our children their culture because todays world has so much to offer in modern distractions. For me, I have been encouraged by a very talented young woman who has married into my family, to write the history of Turangitukua. She has added the music and movement.

Now the children at Hirangi School learn their cultural identity through music and movement and I am sure they will always remember their history. My hope is that they will grow in cultural identity as well.

Again I read somewhere a quote that illustrates this type of documentation of cultural identity.

"A nation which has poetry and music in abundance, lasts a long time because it has the music of the soul not paid music."

It is so important to preserve a cultural heritage that is oral and the very power of the language itself.

I have not mentioned the importance of my language in helping us to regain our cultural identity because I know that our Te Kohanga Reo (language nest) programme is known to many of you.

I know it is not easy to resurrect a respect for our ancestral heritage and laws because the laws of the colonisers have not allowed them any status but if we are to regain our cultural identity, we must resurrect them. To resurrect our heritage is the only way for us to survive. We must take hold of our own lives and go back into our history and begin from there.

In Maoridom we have a saying,
"Me titiro whakamuri i mua i te haerenga whakamua."
*"You must always look back before going forward."*

This is what we of Turangitukua did when we challenged the Crown before the Waitangi Tribunal. The Conference theme is "The answers are within ourselves". This is so true, so my challenge to all of us who are fortunate enough to know our language, laws and history, to answer the Conference theme by doing all in our power to pass on our gift of knowledge to our young people so they too can "stand tall" knowing their cultural identity.

I don't know why colonisers go to such lengths to destroy a culture. What are they afraid of?

Let me end with a quotation from a speech given by the late Te Puea Herangi, a prominent and tireless worker for the betterment of her Maori people.
"Te ohonga ake i taku moemoeaa, ko te puuaawaitanga o ngaa whakaaro."
*"I awake from my dreams, to the blossoming of my thoughts, dreams become reality when we take action."*

No reira rau rangatira maa, teena koutou, teena koutou, teena tatou katoa.
(Therefore conference members, I greet you, I greet you, I greet us all.)

Na
Eileen Mata Duff
7 Marotoa Grove
Turangi
North Island
New Zealand
January 1996

# A Bicultural Research Journey: The Poutama Pounamu Education Research Centre

## Tauranga, New Zealand

**Submitted By:**
Wai Harawira
Rangiwhakaehu Walker
Te Uru McGarvey
Kathryn Atvars
Mere Berryman
Ted Glynn
Troy Duffell

# A BICULTURAL RESEARCH JOURNEY: THE POUTAMA POUNAMU EDUCATION RESEARCH CENTRE

Wai Harawira
Kairaranga, Special Education Service, Aotearoa/New Zealand

Rangiwhakaehu Walker & Te Uru McGarvey
Elders, Runanga Nui Kaumatua, He Tohu Umanga Matauranga

Kathryn Atvars & Mere Berryman
Special Education Service
Researchers, Poutama Pounamu Education Research Centre

Ted Glynn
University of Otago

Troy Duffull
Student, Mount Maunganui College

Paper presented at:
Fourth World Indigenous Peoples Conference
Albuquerque, New Mexico
June 17 1996

**Poutama Pounamu Education Research Centre**
**77 Windermere Drive, Tauranga, New Zealand**
**Phone: 00-64-7-544-3581 Fax: 00-64-7-544-0723**
**e-mail: ted.glynn@stonebow.otago.ac.nz**

## ABSTRACT

This paper documents work undertaken by a bicultural research group at the New Zealand Special Education Service Poutama Pounamu Education Research Centre. The research group develops and trials learning resources for parents and teachers of Maori students. Two sets of learning resources are presented. The first of these, *Tatari Tautoko Tauawhi,* is a programme to assist parent and peer tutoring of reading in the Maori language. The second, *Hei Awhina Matua*, is a cooperative parent and teacher programme for assisting students who have behaviour and learning difficulties. Both programmes build on the strengths available within parents, teachers and community. The programmes assist which enable them to share responsibility for students' behaviour and learning.

The research process is presented as a bicultural journey, towards the revitalisation of the Maori language and culture in Aotearoa/New Zealand. This journey highlights the importance of the researchers' cultural knowledge and understanding both in developing the resource materials and in initiating research to evaluate them. The overall research strategy employed throughout is that of participant-driven empowering research (Bishop & Glynn, 1993; Bishop, 1996).

## 1. Introduction

A lack of cultural consciousness among educational researchers in Aotearoa/New Zealand has contributed to the belittlement of Maori perspectives on knowledge and principles of learning and teaching (Glynn and Bishop, 1995). Mainstream educators, and the wider New Zealand community have been slow to recognise the importance of language and culture in the successful achievement of indigenous students. Educational research and development in New Zealand has traditionally struggled to improve the achievement of Maori students in mainstream schools through assimilationist and integrationist perspectives. For the majority of Maori students over several generations, participation and achievement in education has come at the cost of their own language and culture. Colonising practices within the New Zealand Education system have also meant that many contemporary Maori parents are no longer strong in their own language and culture and are unable to pass these on to their own children.

In recent years, Maori people have strongly challenged and resisted the position that education for their children should come at the cost of language and culture. Maori people have implemented major initiatives to improve the achievement of Maori students. Pre-school Kohanga Reo (language nests) have been established to restore the language and culture to young children and their parents. Kura Kaupapa Maori primary schools, which teach all aspects of the New Zealand national curriculum via the medium of Maori language have been introduced. Wananga Maori, or tertiary eduction institutions now offer State recognised degree and diploma programmes in Maori language. They also offer programmes in Maori Education, Maori Health and Business and Teacher Education.

Another important Maori education initiative has come from within the New Zealand Special Education Service. This initiative is the development of a tangata whenua (indigenous people) policy which commits the Service to meeting the special education needs of Maori students. The policy facilitates this by promoting the employment and training of Maori staff, and through consulting with Maori elders via a national council (Kaumatua Runanga Nui). The tangata whenua policy also facilitates the developing and trialing by Maori staff of focussed teaching and learning programmes. The Special Education Service has recently funded an education research and development centre, Poutama Pounamu, specifically to produce learning and teaching resources and teacher development programmes.

This paper presents an approach to research undertaken by members of the Poutama Pounamu staff. The staff work together as a research whanau. Members are committed to sharing a

Kaupapa Maori (indigenous philosophy) which focuses on developing, trialing and disseminating resources and programmes. The overall research strategy employed throughout is that of participant-driven empowering research (Bishop & Glynn, 1993; Bishop, 1996). The Kaupapa Maori approach involves networking with Maori staff from the Special Education Service, together with elders, teachers, whanau (family) members, children and a Tauiwi (non indigenous) researcher.

The paper also documents the development and trialing of two curriculum resources for Maori parents and teachers. The first of these, *Tatari Tautoko Tauawhi* is a programme to assist parent and peer tutoring of reading skills in Te Reo Maori (Maori language). The second resource, *Hei Awhina Matua* is a cooperative parent and teacher programme to assist students who have behaviour and learning difficulties. These programmes capitalise on the strengths available within parents and teachers, which enable them to share responsibility for students' behaviour and learning.

Our research work has involved all of us in a bicultural journey, towards the restoration of the Maori language and culture in Aotearoa New Zealand. This journey highlights the importance of culturally competent behaviour by researchers both in developing the resource materials and in initiating research to evaluate them.

## 2. Tatari, Tautoko, Tauawhi

*Pause Prompt Praise* is a set of reading tutoring strategies developed in South Auckland. *Pause Prompt Praise* is designed for use in a one–to–one oral reading context so that low–progress readers can receive more opportunities to self–correct errors and to practise problem–solving strategies (Glynn, 1995).. Assisting readers to learn these strategies requires tutors to:

*pause* before responding to children's errors

*prompt* children to utilise both contextual and letter - sound information (rather than telling them the correct word)

*praise* children's use of independent strategies such as self–correction and prompted correction.

The *Pause Prompt Praise* tutoring strategies cue the readers to use all available information to solve unknown words. Such information includes background knowledge of the story topic, familiarity with the language structure of the text, the meaning contained within the context of each sentence or paragraph, and the letter–sound information within words. Tutors are trained to give priority to the reader's understanding of the meaning of words, before attempting to focus on letter and sound information. Tutors tell the reader the correct word only as a last resort. Tutors are not required to respond to every error a reader makes. Given the priority on helping readers understand the meaning of words, tutors may ignore minor errors which do not greatly alter the meaning of the text.

The Poutama Pounamu research whanau have produced a Maori version of *Pause Prompt Praise,* entitled *Tatari Tautoko Tauawhi. Tatari Tautoko Tauawhi* was designed to assist children who are learning to read in Maori. *Tatari, Tautoko Tauawhi* was trialed in two schools within a tuakana – teina (peer tutoring) context. Glynn et al (1993) reported from the trial in the first school, Maungatapu primary, that tuakana (tutors) were quite successful in using the procedures in Maori. Following training with *Tatari Tautoko Tauawhi* they responded to four times more teina (tutee) errors, doubled their rate of pausing and doubled their use of "read on" and "read again" prompts. They also doubled their use of praise for prompted corrections. Although this initial study was brief, data indicated a lower error rate and a slightly higher correct rate for teina (tutee) children, in contrast with non–tutored children. The tuakana children also benefited from decreased error rates, consistent with gains reported for peer tutors using Pause Prompt Praise (Medcalf, 1989; Medcalf & Glynn, 1987; Houghton & Glynn, 1993).

The second trial of *Tatari Tautoko Tauawhi* involved 26 tuakana-teina (tutor-tutee) pairs and eight control students in Maori medium and mainstream classes at a large Intermediate School. They were assisted by a research team comprising their three teachers, their kuia, a Special Eduction Service Maori staff member and a tauiwi university researcher. 56 of the 60 students were of Maori descent and their mean age was 12 years 5 months. They had between zero and five years experience in Maori medium education.

Tuakana were trained to tutor their teina with the *Tatari Tautoko Tauawhi* procedures. Pre and Post measures were taken of tuakana implementation of the procedures, and of teina and tuakana reading of both Maori and English texts. These measures included text level, correct and incorrect reading rates, and comprehension in both Maori and English. Qualitative comments about the programme were also gathered from students and teachers.

Results from this study (Glynn, Berryman et al, 1996) indicated that tuakana readily increased their rates of tatari (pause) and tauawhi (praise) as well as haere tonu (read-on) and ata titiro (letter-sound) prompts, but utilised very few kia marama ai (meaning) prompts. Results also indicated clear gains for both teina and tuakana in terms of reading level, reading rate, and comprehension on both Maori and English texts. Both students and teachers expressed satisfaction and positive views about their participation in the programme.

As was the case in the first trial in the Maori immersion classes at Maungatapu primary school, tuakana in the bilingual and mainstream classes at Mount Maunganui Intermediate readily learned to implement the *Tatari Tautoko Tauawhi* tutoring procedures. The data are consistent with those reported in studies in which tutors learned to use the English *Pause Prompt Praise* procedures, (Glynn & McNaughton, 1985; Wheldall & Mettem, 1985; Houghton and Glynn, 1993).

Teina students gained between 1.5 and 2.0 years in reading level, increased their correct reading rate by 15 words per minute and lowered their incorrect rate by almost two words per minute. Teina also increased their comprehension scores by between 20 and 46 per cent. Furthermore, the percentage of teina errors corrected increased from 35 to 75.

In contrast, control students over the same ten weeks gained between 0.6 and 0.8 years in reading level, increased their correct rate by 9 words per minute, but slightly increased their incorrect rate by 0.6 words per minute. Their comprehension scores (other than direct recall scores) ranged from a decrease of 9 per cent to a gain of 26 per cent.

Consistent with findings from other research, tuakana derived considerable benefit from participating in the tutoring role. Although scoring generally higher than both teina and control students at pre-test, tuakana gained between 0.5 and 1.3 years in reading level, increased their correct reading rate by 7 words per minute and lowered their incorrect rate by 0.8 words per minute. They also increased their comprehension scores by between 19 and 41 per cent.

Time spent by tuakana in assisting other students with their reading was not simply time out from their own learning to read. Rather, their own reading skills benefited from the time they spent previewing reading texts with teina, carefully listening to teina reading, matching that oral reading against the text being read, as well as monitoring and classifying teina errors in order to provide appropriate prompts. This experience may have altered the way in which tuakana understood the reading process in that a greater emphasis was given to helping teina understand what they were reading. This in turn is likely to have aided tuakana comprehension processes.

Teina and tuakana gains in reading level, in rate of correct reading, and decreases in rate of incorrect reading, reported in this study are highly similar to those reported in the first trial of

Tatari Tautoko Tauawhi at Maungatapu school (Glynn, Atvars, Furlong, Davies, Rogers & Teddy, 1993). However, as well as confirming those findings with a larger sample of tuakana-teina pairs, the present study also demonstrates marked gains on measures of comprehension. Clearly, students' reading of more difficult texts at a faster rate did not result in any breakdown in understanding of what they were reading.

In this study all students read Maori language texts exclusively and the *Tatari Tautoko Tauawhi* procedures were implemented predominantly in Maori. Yet gains were made by both teina and tuakana on measures of reading in English. Teina gained 1.0 year in English reading level and 20 per cent in English comprehension. Tuakana gained 0.5 years in reading level and 25 per cent in comprehension. These students from Maori medium and mainstream classes suffered no losses in terms of their level of skill in reading and understanding English. On the contrary, they showed marked gains over control students in terms of their comprehension of English texts.

Teacher and student comments suggest that *Tatari Tautoko Tauawhi* is a user friendly programme which is well liked by both tuakana and teina. Some teacher and student comments suggest that there may have been a flow-on effect into oral language skills especially for those students who were beginning speakers of Maori as a second language. This is a worthwhile issue for further research, particularly where Maori parents may want to help their own children learn to read in Maori, but feel that their Maori language skills are not strong enough.

Although this study was focussed on Maori reading skills, important cultural learning also took place. Students learned to understand and value the tuakana-teina relationship, and its two way responsibilities. Students learned about this relationship as well as from it. This is in line with the observational study of kohanga reo reported by Hohepa, Smith, Smith and McNaughton (1992) which noted the inseparable linkages between language learning and cultural learning. This is a key argument in support of increased educational input from indigenous peoples if their languages and cultures are to survive within mainstream education.

*Tatari Tautoko Tauawhi* appears to be an effective initiative for assisting students learning to read in Maori in mainstream as well as Maori immersion settings, even where not all teachers are fluent speakers of Maori. Although derived from empirical research within a positivist research paradigm, *Tatari Tautoko Tauawhi* clearly does not serve an assimilationist agenda. Rather, it is capable of making a modest contribution to the survival and maintenance of te reo Maori.

During 1994 and 1995 the Special Education Service and the Ministry of Education have recognised this contribution by funding a series of ten *Tatari Tautoko Tauawhi* hui. These hui have enabled a Special Education Service National Training Team to deliver training workshops to ten districts and to accredit 18 Special Education Service Maori staff as *Tatari Tautoko Tauawhi* trainers.

These training hui have adhered closely to Kaupapa Maori principles. Kaumatua and kuia from each Special Education Service District and from the National Training Team have been active participants in each workshop. They ensured that appropriate kawa (protocol) was followed. They initiated powhiri (formal rituals of encounter), karakia (prayer), waiata (song), mihimihi, (greetings), and whakawhanaungatanga (forming relationships and networking). Their participation ensured that mana whenua (rights pertaining to the people who belong to the land) and tikanga a rohe (customs of a particular tribe or region) were upheld and respected. Adherence to these principles has ensured that ownership and control over the development and delivery of the *Tatari Tautoko Tauawhi* programme has remained with Maori.

While *Tatari Tautoko Tauawhi* procedures have proved to be highly effective for Maori students learning to read in Maori medium classrooms ,the great majority of Maori students are in mainstream classes, and many of them require additional support when learning to read in English. The Poutama Pounamu research whanau were concerned to find ways of assisting these students. Hence, it was decided to train a group of volunteer adults in the use of the Pause Prompt Praise reading tutoring strategies, and to have these adults tutor low progress Maori readers. The majority of these adults were members of the Maori Women's Welfare League, and many of them were grandparents. Adult Maori tutors were matched with individual Maori students. The cultural match between tutor and reader was a significant factor in the marked reading gains made by these readers. Being able to relate to their readers from within a cultural perspective enabled the tutors to establish family connections as well as assist with reading tutoring. This ensured that the readers were working from within a supportive and empowering context. The positive reading gains made by all the students who remained in this study were reported to the Ministry of Education (Atvars, Berryman & Glynn, 1995).

### 3. Hei Awhina Matua

Parents are being increasingly frustrated when they are held responsible for the behaviour and learning of their students at school when they have neither the authority nor the strategies to intervene at school (Glynn, Fairweather & Donald, 1992).

Over the past twenty years, a number of different approaches have been introduced into the New Zealand education system to improve the quality of services for students with behavioural and learning difficulties. These have included Guidance and Learning Units, (modelled after the original Mangere Guidance Unit), short-term residential programs with concurrent parent training (eg. The Glenburn Residence and School), Support Teams for students with special needs, and overseas programmes and initiatives such as whole-school behaviour management programmes (eg. Assertive Discipline).

These approaches have met with varying degrees of success in dealing with students' behavioural and learning difficulties at school. The Mangere Guidance Unit was able to provide on-site in-service support with instructional programmes and behaviour management strategies for teachers in the three Intermediate schools it served ( Thomas & Glynn, 1976; Thomas, Pohl, Presland & Glynn, 1977; Thomas, Presland, Grant & Glynn. 1978; Glynn, Thomas & Wotherspoon, 1978).

The Glenburn residential and school programmes were able to combine three essential elements. These were within-school instructional and behavioural programmes, residential behaviour management combined with social skills training and training for parents in the skills needed to support the school and residential programmes when their children returned home each weekend (Glynn, 1983; Glynn, Seymour, Robertson & Bullen, 1983; Glynn & Vaigro, 1984; Glynn, Clark, Vaigro & Lawless, 1984).

The more recent Support Teams approach also provided on-site in-service support for teachers who have students with special needs in their classes. The Support team combines the services of an experienced teacher employed within a school who is released part-time to work strategically with other key staff within the school together. The support team works with the services of outside itinerant professionals, for example educational psychologists. The Support Team works to provide indirect assistance for students with special needs by modifying curriculum delivery and allocating existing school resources to support individual teachers in meeting student needs within their regular classrooms. Where the Support Team model is clearly understood, it can contribute to gradual school-wide changes in the way a school responds to and accepts responsibility for its students who have learning and behavioural difficulties (Glynn, Moore, Gold & Sheldon 1992; Moore, Glynn & Gold 1993).

Despite the successes reported from these different approaches, it is clear that the extent of parent involvement, apart from in the Glenburn programmes, was extremely limited. Parental involvement might take the form of attending and participating in meetings called by school staff or other professionals to receive information about intervention strategies planned for their children. There was typically limited opportunity for parent or community consultation about the design of intervention strategies which would incorporate parent and community values and priorities.

However, all approaches lacked a clear bicultural perspective. They did not address the principle of tino rangatiratanga (self determination) in terms of allowing the Maori community a share in planning and decision-making. Nor did they address concerns of Maori communities about how the behavioural and learning needs of Maori children should be met. This is a critical flaw in past and recent approaches which is addressed in the present study.

A critical concern raised in the reports of all the above approaches is staff training. All models outlined have built-in needs for focussed and hands-on training of key personnel in a wide range of professional skills. These include skills in behavioural assessment and intervention, design of individual instructional programmes that are consistent with current curriculum developments, and consulting and collaborative skills to ensure effective working relationships with parents and other professionals.

There have been continuing calls for a partnership between parents and teachers who share responsibility for the same students. However parent involvement with teachers at the level of improving the behaviour and learning of their own children falls well short of an effective partnership.

Parent involvement in their children's education more typically embodies parents participating either in fund-raising, clerical assistance and other teacher-support activities or, alternatively, participating as elected representatives on school Boards of Trustees. Although these forms of participation are important and worthwhile, they do not provide an effective means of sharing information about behaviour and learning of individual students' across home and school settings. They do not provide the means for parents and teachers to cooperate and collaborate and to reinforce and build on learning which occurs in both home and school settings. Consequently, students' learning and behavioural difficulties in one setting (home or school) are too easily attributed to the perceived inadequacies of the other. This is especially problematic when teachers belong to a different ethnic group from their students (Glynn & Bishop, 1995).

Teachers too readily blame students' failure to learn at school on perceived inadequacies in students' home backgrounds, their cultural differences, their ethnicity and their parents' lack of motivation or commitment to help them achieve. Parents too readily blame their children's low achievement and behavioural difficulties on teachers' ignorance of students' cultural and ethnic origins, and on their growing increasingly out of touch with the financial and emotional stresses and strains of contemporary parenting.

What is needed is an approach which can promote cooperation and collaboration between parents and teachers through sharing detailed information as well as human resources and skills. An approach is needed which will capitalise on the strengths available within parents and teachers, and enable them to take joint responsibility for students' behaviour and learning. Such an approach will need to elicit the support and approval of the wider school community. It will also need to elicit the expertise and experience of professionals trained in delivering behavioural and learning programs for individual students as well as in working collaboratively with adults, parents, teachers and community members.

*Hei Awhina Matua* is a whanau-based project. It proposes an effective parent and teacher partnership to overcome behavioural and learning difficulties experienced by Maori students at home and at school.By doing so the project also seeks to address the principle of tino rangatiratanga in terms of making manifest research issues of initiation and benefits (Bishop, 1996). The project involves kaumatua and kuia, parents, whanau and teachers from four schools in Tauranga Moana, all of whom have a strong commitment to Maori medium education.

At this time, the research whanau has completed three phases of the research porject. First, parents, students and teachers recorded and prioritised behavioural and learning difficulties and the home and school contexts and settings in which they occur. Second, video and written training resources were developed and trialed in one school (Mt Maunganui Intermediate). While our research whanau had planned extensive consultation with students, we were surprised and delighted when the students themselves sought and provided input into the project at various stages. The impact of student input on the research team led to the whanau modifying its design and methodology in response to student input, thereby enhancing the effectiveness of the project.

Students contributed to writing behavioural checklists and assisted in prioritising behaviours and settings of greatest concern. They wrote and acted in 11 scenarios which portrayed those behaviours and the home, school and community settings in which they occurred. They assisted in producing and directing the scenarios which present parents and teachers with constructive ways of responding to student behaviour. Some students joined with the research team to present a progress report to the bicultural Ministry of Education advisory committee, and travelled to Dunedin to help edit the draft video. They supplied written comments following the presentation of the video back to parents and community members, and suggested ways of introducing the project to other schools. Students were part of the whanau which presented this paper at the World Indigenous Peoples' Conference at Albuquerque. Two of these students have been invited to speak in a panel discussion on children's involvement in research at a national conference at the Children's Issues Centre (Dunedin).

Third, at the present time, the resources and the accompanying training program are being trialed in two further primary schools (Otepou and Maungatapu). Evaluation data include structured interviews, diaries, direct observations, and discussions and decisions arising from hui arranged to develop and implement the *Hei Awhina Matua* programme.

## 4. The Bicultural Research Journey

Each member of our research whanau is committed to the revitalisation of the Maori language and culture in Aotearoa/ New Zealand. Each of us has been driven to find culturally appropriate and safe ways of improving the educational achievement of Maori students. Each of us has been engaged in a personal bicultural journey through our involvement in the *Tatari Tautoko Tauawhi* and the *Hei Awhina Matua* research programmes. Our research whanau extends across many tribal regions, and across four generations. Our individual journeys have led us to bring a wide range of experience and skills to the newly established Special Education Service Poutama Pounamu Education Research Centre.

Our journey began at Poho-o Rawiri marae (Maori meeting place) at Turanga Nui. in 1991. Our journey continued at Hairini marae and Maungatapu school in Tauranga Moana, and ventured to the World Indigenous Peoples' conference at Wollongong On returning our work resumed in Tauranga Moana at Mount Maunganui Intermediate School and at the same time reached out to ten of the Special Education Service districts between Tai Tokerau and Nelson-Marlborough. The *Hei Awhina Matua* project has taken us to Waikari marae and to Te Kura Kaupapa Maori o Otepou (Otepou Maori Language Immersion school). Our journey continues with this presentation at the World Indigenous Peoples' conference in Albuquerque in 1996.

In reflecting upon our collective experiences along the way, we recall the many important interactions and events which have taught us much. As we look back, we can now recognise several significant cultural issues which have been guiding us and which will continue to lead us into the future. These issues are:

Participation of kaumatua and kuia Our elders have been active participants throughout this research journey. They have given us their authority, blessing and spiritual guidance. They have assisted us through their extensive community networks. and through their continued attendance and support at all important occasions, including national and international presentations of our work. They have provided us with excellent role models of tiaki (caring and guidance) manaaki (support and hospitality), and aroha ki te tangata (service to mankind). They have also been a continual source of energy which has helped us all to continue, especially in the face of difficulties. In return it is vital that researchers take responsibility for kaumatua, including travel, accommodation and other expenses when costing research proposals.

Kaupapa Maori All of our research and training activities have been carried out in contexts which have been culturally appropriate and safe for Maori. This has been achieved through our being invited onto several marae and kura kaupapa where the research projects have been supported and facilitated. Decision making and planning have received kaumatua approval, and our major meetings, workshops and presentations have been conducted according to Maori protocol. In this way, the research and development work in these two projects has remained in the hands of Maori, and has not been taken over by non-Maori interests. Kaupapa Maori principles have also provided a safe space in which a non-Maori researcher who understands Maori language and respects these cultural principles can work effectively and journey alongside Maori.

Working as a whanau We function as a metaphoric whanau, despite living in different parts of the country, and despite one of us being non-Maori. We have tried to follow appropriate kawa (protocol) in our formal meetings, and in our interactions with Maori and non-Maori visitors. Each of us endeavours to support the wellbeing of the others as well as to work towards attaining the work goals we set. Our major decisions are reached through negotiation and consensus. We acknowledge each other's individual experience, expertise and professional networks in finding the best way to reach our goals and objectives. Our whanau is strengthened through a relationship built on mutual trust and respect. Each of us is aware that our membership within the whanau carries with it both rights and responsibilities towards each other and towards the whanau as a whole.

Whakawhanaungatanga as a research process From a Maori perspective, establishing whakapapa links (genealogical or family relationships), or "connecting" oneself with new people one meets is a pervasive and important cultural practice. Maori people will spend considerable time in searching for common tribal relationships and family connections before getting down to business or discussing any set agenda. Knowing who people are and where they have come from is more important than knowing what specific experiences and skills they have. There is a great deal of security and comfort in knowing that we have found a whakapapa link with people we need to work with.

As our research projects have progressed, we have become aware of how we have expanded our networks, and formed working relationships with more and more people in order to achieve our research objectives. This process of networking has contributed greatly to advancing our research as it has brought more and more people "on board" the canoe, strengthening and empowering the whanau, and in turn strengthening and empowering the community. Indeed, for our research whanau, researching ways to improve the educational achievement of Maori students and continually renewing and strengthening whanau networks have become inextricably linked.

The journey goes on We have now come to realise that we may have started on a never-ending journey. Although we are firmly committed to our destination, improved educational achievement for Maori children, we cannot know the many pathways we may have to take, nor the wrong turnings and detours we may be led into. However, we all appreciate that we have a responsibility to complete the journey we have begun, and, when the going gets difficult, to find others who will join us. It is appropriate to finish with a saying from the Tuhoe people of Aotearoa:

***Ki te timata koe i tetahi mahi, mahia kia tutuki.***

(If you start out on any undertaking, carry it through to completion).

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# TRANSFORMING THE CULTURE OF SCHOOLING

## TEACHER EDUCATION IN SOUTHWEST ALASKA

**Submitted By:** Jerry Lipka and
Ciulistet Yup'ik Teachers
University of Alaska

# Transforming the Culture of Schooling:

# Teacher Education in Southwest Alaska

## Background

We, the certified Yup'ik teachers, sit in awe as our elders unfold the knowledge from their memory. There are no reference notes or books in front of them. They cite their elders and often in embarrassment they apologize for not remembering the information fully. They wish that one of their elders was amongst them to help guide and to complete their knowledge and stories. But there are other elders who help the presenter. We observe no criticism, only a lot of laughter and amusement, as they compare notes from their memory. We observe much respect for the presenter, the elder, who is sharing and unfolding the knowledge held within. We observe patience and respect for the information being presented. We realize that all individuals present information according to their understanding, and this is respected. We sit and digest and also laugh because we are embarrassed that we understand so little of the ancient language. We often have to interrupt our elders' train of thought and ask them to help us understand. Often this is very difficult, but either we come to understand or it is held for later reference. We document by using videotapes, tape recorders, lap-top computers, and handwritten notes. We do not have the trained memory of our elders.

We return to our villages excited and eager to share all this "new" knowledge after we had discussed ways of implementing it in the regular classroom and school curriculum. We had confirmed with the elders that the information was accurate, and the elders consented to our method of presentation to the students in the schools. But as we enter our schools, we remember that we are required to teach the OBE (Outcome Based Education) or other objectives that have been so cleverly developed by our non-Native administrators and approved with much enthusiasm by our school board members. We remember that our students will be tested. We need to show the non-Native administrative staff and our school board members that we have been teaching, that we've worked diligently to ingrain those 'skills" into our students. There is but little time and place to implement these "new" ideas into our community schools. However, there are certified Yup'ik teachers who have taken the extra steps and are precariously implementing this "new" knowledge into the school curriculum. Their persistence, innovativeness, and courage has allowed them to begin this transition. As there are no existing materials for purchase from large publishers, we must develop our own materials and pedagogy to effectively translate the elders' ancient knowledge to fit into modem-day schools. This is our work.

This chapter is written by Esther Illutsik, an educator (who is a Yup'ik), and Jerry Lipka, an educational researcher (who is not Yup'ik). It presents one way in which a teacher group, Ciulistet (Leaders), composed of Yup'ik elders, teachers, aides, and university collaborators has slowly begun transforming schooling. More specifically, this chapter will show how this indigenous group has produced, interpreted, and applied ancient Yup'ik wisdom to the modem context of schooling. Because our group is fundamentally a community-based collaborative partnership, the curriculum is jointly constructed and the pedagogy is developed from Yup'ik and Western approaches to teaching. Although our work in teacher education and educational reform pertains to a specific cultural group, we still believe that it addresses issues of diversity and educational reform. For example, our methods include a three-generation model (elders, teachers, and students), insiders and outsiders (local Yup'ik members and partners from the university community), and a research agenda that develops from the interests of the group. This chapter highlights examples of this partnership in knowledge production, particularly in applying Yup'ik knowledge to school and the teaching of school mathematics. Because the Ciulistet is a culturally specific group, "culturally relevant" curriculum and pedagogy take on additional meaning. It includes Yup'ik ways of knowing, Yup'ik knowledge, and extending that knowledge into a modem context. We conclude with implications for teacher education, particularly in minority and ethnic linguistic communities that are concerned with representing themselves in the processes and products of schooling. However, the limitations of space require us to present only a small portion from a much larger body of material on our work (for more details see Ilutsik, 1994; Lipka, in press).

## Brief Literature Review and Theoretical Perspective

The literature on American Indian Alaska Eskimo schooling is amazingly consistent from the turn of the century to the present (Meriam, Brown, Cloud, & Dale, 1928; U. S. Department of Education, 1991; U. S. Senate Select Committee, 1969). This research stresses the importance of involving the community by increasing their participation in schooling, using the wisdom of elders, and using the local culture, language, and everyday experience as an integral part of schooling. Presently, in southwest Alaska, school children continue to score between the 20th and 40th percentile on the Iowa Test of Basic Skills, and their lowest scores are in the area of problem solving (Lower Kuskokwim School District, draft document, 1995).

Although education represents the best hope to ameliorate this situation, high teacher turnover rates in Alaska's predominantly rural Native communities frustrate efforts at teacher enhancement. Only 3% of Alaska Native high-school graduates completed a four-year degree, compared to 21% for the non-Native population of the state (U. S. Bureau of the Census, 1992). While in college, for example at the University of Alaska Fairbanks, Alaska Native students have the lowest percentage of graduates compared to all other groups. Not surprisingly, only 2% to 4% of the state's teachers are Alaska Native, even in communities where 95% of the population is Alaska Native.

Similar demographic data has been analyzed by others concerned with increasing the number and quality of minority teachers. Two competing paradigms guide teacher education that is concerned with addressing the disproportionately low number of minority and indigenous teachers. One paradigm, firmly established during the Johnson years, established such teacher preparation programs as the *Teacher Corps,* the premise being that teacher education programs had to be made more accessible to Blacks, Hispanics, and American Indians/Alaska Natives. The second paradigm, increasingly in vogue today, suggests that since there are not enough minority teachers for schools with large minority populations, then we must prepare "white" teachers, and sensitize them to the conditions of the "other." (See Zeichner, 1992; Banks, 1991).

Although we agree that sensitizing majority teachers for culturally different contexts is a necessary condition of the present, how these teachers-to-be become sensitized, who sensitizes them, and under what conditions makes a significant difference. Disturbingly, it appears that instead of making educational institutions more accessible to minority and indigenous teachers-in-preparation, the scarce resources for teacher education are being used to "sensitize~~ mainstream and an elite class of students. For example, some prominent educators and educational institutions are opting for "field experiences" and courses that facilitate the kind of personal and professional transformations that many white, monolingual student teachers must undergo to become successful teachers in cross-cultural situations (Zeichner, 1992). Unfortunately, under this paradigm of accepting the present reality, there is little hope to transform the fact that there are not enough minority teachers to teach minority children. We find the logic of this approach quite disturbing. There is no argument with the statistical fact that for the near future, there will not be enough minority and Native American teachers to meet the demand to teach in ethnic minority and indigenous contexts. We also know that the minority population in most inner cities and in several states has approached or surpassed *50%* of the population. However, using these *facts* to further reinforce the present status quo, that is, providing programs and experiences for "white" teachers so that they may be sensitized to work cross culturally, is cultural hegemony. Such an approach, at best, can produce "successful" majority teachers who work with minority students and community and reinforce the present status quo. We believe that this approach is woefully inadequate and has no promise for transforming the present set of economic, historical, political, and social realities that make access to and success in the teacher profession difficult for minorities.

Instead, we believe that the indigenous teacher education groups and culturally specific approaches to teacher education and schooling (Foster, 1995; Ladson-Billings, 1995; Lipka, in press; Lipka & Ilutsik, in press; Lipka & McCarty, 1994) offer an alternative to the apologist position of sensitizing without increasing the number of minority and indigenous teachers. We suggest that a cadre of indigenous and minority teachers who work within a zone of safety not only produce role models but can begin a process of transforming the knowledge base in which curricular and pedagogical decisions are made. Basing curricular and pedagogical decisions on, for example, Yup'ik knowledge, ways of knowing, and ways of interacting creates new curricular and pedagogical possibilities. Because of indigenous teacher groups becoming active brokers between school and community, the potential exists to transform a set of historical and political relationships between indigenous and mainstream communities.

We argue from evidence collected over a decade that the contribution of indigenous teacher groups can provide important tools for determining the what, how, and why of schooling. Otherwise, we fear that the powerful forces of assimilation—language and cultural loss and community alienation from schooling—will continue unabated.

Schooling is conceived of in a historical context evolving from colonial times. Far too often the present-day result of this legacy is an alien institution in which indigenous teachers are asked to leave their culture and language at the schoolhouse door (see a special issue on this topic Watson-Gegeo, 1994). Yet teachers' groups such as Ciulistet form an important link between the culture of the school and that of their community. Monocultural conceptions of good and effective teaching exist as if they were applicable everywhere and for all times. Teacher groups such as Ciulistet create a promise for altering our conception of teaching and schooling and the relationship between school and community. Rather than accept business as usual—too often leading to assimilative teaching practices with predictable consequences of language and cultural loss—these groups raise the possibility of transforming the status quo.

Methods

Our work is based on trust developed from a long-term collaborative relationship between Yup'ik teachers, Yupik elders, and university faculty and consultants. This community-based effort was initially supported and championed by a superintendent of schools, making the partnership between school, community, and university a reality. Our formal research work began by investigating the wisdom of practice of Yup'ik teachers. By identifying, in a group setting, those ways of communicating and organizing classroom and personal space and the values that underlined those behaviors, we were able to challenge notions of "good teaching' (see Ladson-Billings, *1995;* Lipka, 1990a, 1990b, 1991; Malin, 1994). However, we found that in a Yup'ik context, the wisdom of practice needed to be explored beyond the parameters of the classroom and needed to include the wisdom of the elders. Heretofore, the knowledge base of the elders, ways of knowing and conceptualizing, and even the use of the Yup'ik language to carry formal discourse related to schooling were far too often ignored. Since 1992, elders have become a vital part of the Ciulistet group. By changing the reference group from mainstream educators and their notions of "good" and "effective" teachers to Yup'ik teachers and elders, we have been able to more clearly see the relationship between indigenous culture, schooling, and power.

**Indigenous Teacher Groups: Ciulistet**

The advent of indigenous teacher groups further defines the concept of "culturally appropriate" pedagogical approaches to include new curricular possibilities. These possibilities are emerging from increased numbers of indigenous teachers, the formation of indigenous teacher groups, and the inclusion of elders and community members. The willingness of these members to take risks and begin evolving a pedagogy and curriculum that bases itself on indigenous culture, language, and values runs counter to over 100 years of federal Indian policy and many present-day policies and practices (Ilutsik, 1994; Lipka, 1994; Lipka & McCarty, 1994). Although these groups are predominantly indigenous, "outside teachers" are members and under the tutelage of elders. In collaboration with Yup'ik teachers, "outside teachers" are not only being sensitized but they are also making contributions as they interpret elders' knowledge and apply it in a classroom setting. Because our group invites elders and community members, it has allowed elders to reveal knowledge long suppressed due to the influence of Christianity and the school dismissing indigenous language and culture. The formation of the Ciulistet, of course, depended on these teachers first being able to become teachers.

## Gaining Access to Teacher Education: X-CED

Yup'ik teachers have gained more access to higher education in Alaska through a Teacher Corp program run through the University of Alaska Fairbanks. This program, the Cross-Cultural Educational Development Program (X-CED), was established in 1970 and has the goal of increasing the number of Alaska Native teachers. This program, often under close scrutiny, continues to be the leading program in graduating Alaska Native teachers.[1]

X-CED is a field-based program operating in many of Alaska's regions and villages. The program was designed to take advantage of the contextual circumstances surrounding schooling in rural Alaska and to offer students an opportunity to learn and earn a bachelor's degree in education while living at home. Most interior and western Alaska villages are located off the road system, and access to higher education is often through this field-based program with its audio-conference network. Offering courses and the teacher education program to the villages is particularly important, since often obtaining a college education is only feasible through these delivery methods. In addition, since many of the students in this program are and have been community leaders or are otherwise bound to their community, having a locally accessible program is the only way many of these students can gain access to the university. Because of this program, during the past two decades, the X-CED program has increased the number of Alaska Native teachers in the state from less than 10 to over 200 (personal communication Ray Barnhardt, *1995).*

Illutsik started working in this program in 1979 and was joined by Lipka in 1981.

Although we do not work for X-CED today, we continue to work directly with many of the graduates who are members of the Ciulistet group.

## The Ciulistet: Knowledge Production. Interpretation. and Application

The Ciulistet, formally established in 1987, meets three or four times a year, typically for weekend meetings and a week-long end-of-the-year meeting. During these meetings, discussions are held in the Yup'ik language with only periodic translations for the non-Yup'ik partners and guests. We began these teacher group meetings with an intuition that Yup'ik teachers were different than non-Yup'ik teachers. However, most of us at that time were unclear exactly what those differences were. Studies during this phase of our work concentrated on sociolinguistic differences between Yup'ik and non-Yup'ik teachers and ethnographies of Yup'ik teachers (see Ilutsik, 1994; Lipka, 1990a, 1991; Lipka & Ilutsik, in press; Sharp, 1994). Moreover, as a group we realized that the concept of cultural differences was insufficient because it did not capture the essence of the existing rich Yup'ik knowledge base.

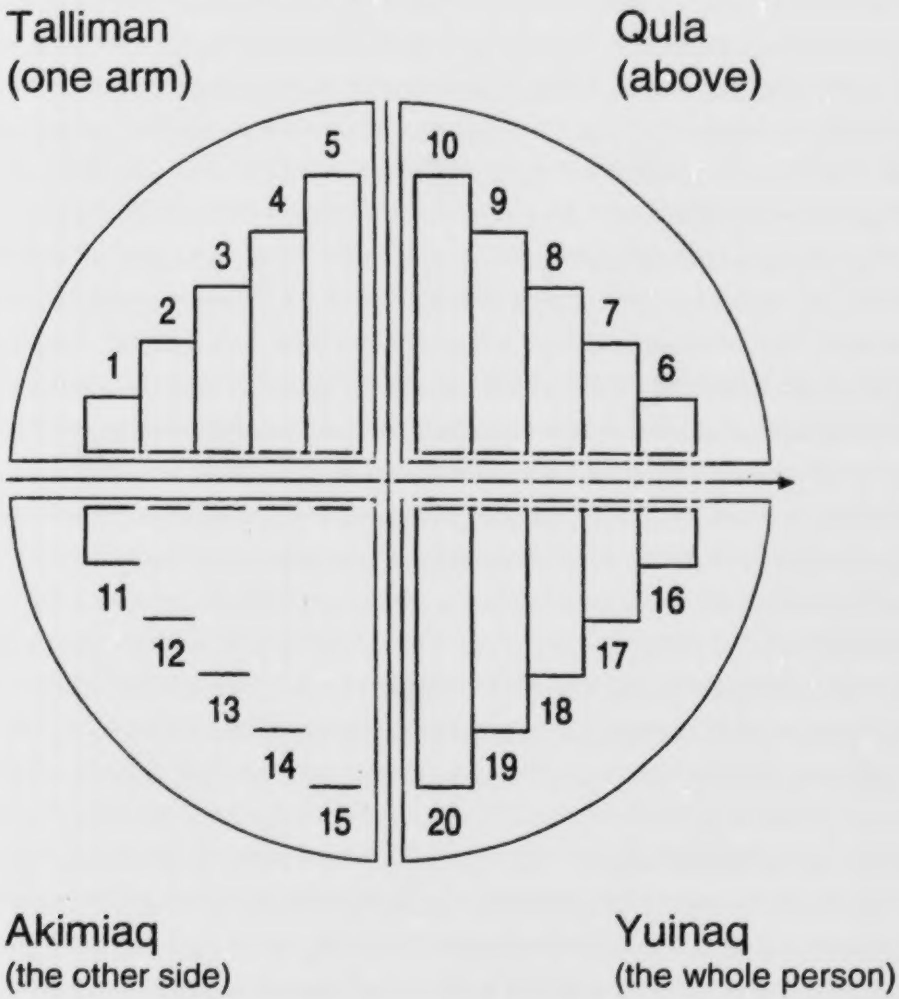
### Three-generation model: community-based and collaborative.

To deepen our understanding of the Yup'ik knowledge base, we invited elders to our meetings. The inclusion of the elders immediately altered the nature of the work. We moved from proving the worth of Yup'ik teachers (Lipka, 1990b, 1991) to a more thorough understanding of Yup'ik knowledge and values. To accomplish this shift, we built on the existing kin-like structure of our meetings, since many of the invited elders were related to the teachers. Trust was already established by the close working relationship between some of the nonYup'ik members of the group and teachers and elders. Therefore, the elders were willing teachers. In addition to the community-based and kin-like working relationships, the teacher group also included children of the teachers, making this a three-generation group. The meetings became a form of cultural transmission. This transmission was a not simple one of passing down information, but a complex one of interpreting and translating this knowledge into a modern context: schooling.

**Yup'ik Counts: Ethnomathematics and its Implications for Schooling**

Elders were not called on to "reveal" their knowledge or "tell" their stories, but to be partners in the process of knowledge translation and application. For example, one of the first areas we collaborated on was Yup'ik numeration. We explored the topic, first by having the elders count, later through exercises in grouping and place values, and more recently by connecting numeration to other mathematical and scientific concepts of time and place. These explorations have become a rather large and ongoing inquiry. Yup'ik, like many other cultural groups, formed their number system by using body parts. They used hand and foot counters—all the fingers on one hand, then the other, all the toes on one foot, and then the other. Because this way of counting still contains its connections to the human body, it allows teachers and the researchers to understand more fully how numbers are derived in general. It opens up natural inquiries into how numbers evolve over time and from one culture to another. It suggests and makes clear the social construction of numbers, and mathematics in general. It provides opportunities for teachers and students to devise written numerals, since Yup'ik was an oral language. Simultaneously, it makes for cross—cultural comparisons between numeration systems, making anomalies in the English language more apparent as to why we don't say "one teen" and "two teen." In fact, AngloSaxons had some difficulty ordering their numbers past ten. (See Funk, *1950*, p. *325*, for a careful explanation of the derivation of the modern terms eleven and twelve). For example, the Yup'ik number words are representations of fingers and toes, with the base being represented by a whole person, *Yuk*, equaling 20. Therefore, Yup'ik is a base 20 system. Most of the number words have other meanings: for example five, *talliman*, means "one arm." Yet, the literal meaning for 10 is not "two arms" but "above," *qula*. The ancient word for 11, not used any more in modern Yup'ik, is "it goes down," *atraqtuq*. TheYup'ik word for six means one on the other side," referring to one finger on the other hand. As we studied the Yup'ik numeration system it became clearer to some of us that there were patterns embedded within the system. One pattern was a top/down and left/right axis, following the way numbers are represented: half the body was represented by above while the other half was represented by below. This indicates that the body could also be used for orienting and navigating, since a top/down and left/right axis form part of the necessary ingredients required for locating one's self. See figure 1 for a graphic representation of Yup'ik numeration through 20.

Figure 1: Yup' ik Numeration


Talliman
(one arm)
Qula
(above)
5
4
3
2
1
10
9
8
7
6
11
12
13
14
15
16
17
18
19
20
Akimiaq
(the other side)
Yuinaq
(the whole person)

## Implications for Teaching: Numeration

This is an opening into a multitude of concepts, constructions of reality, and connections across disciplines in ways that would seem quite novel to elementary teachers of mathematics.

As the figure 1 indicates, the Yup'ik base 20 and sub-base *5* system offers at least four concrete and conceptually different ways of teaching numeration. First, teachers and students can work together to understand how numerical systems are constructed. Historically there have been many base 20 cultures: The Aztecs and Mayas used a base 20 system. In French, eighty is ***quatrevingt***, or "four 20s." "Score" was common usage in English, as in "Four score and seven years ago.' (Zaslavsky, 1973, p. 36). Mathematics can then be viewed as a socially constructed and evolving conception, based originally on physical phenomena.

Second, teachers can develop teaching tools that address a base 20 system. For example, the Ciulistet and the authors have under construction a Yup'ik Math Tool Kit, which is specifically designed to take advantage of the mathematics embedded in the linguistic system. More concretely, by using place values based on base 20, teachers and students can take advantage of the linguistically and culturally ordered way of organizing numbers. We are presently constructing base 20 blocks to further connect Yup'ik language and culture to concrete tools which meet National Council of Mathematics Teacher standards and simultaneously reinforce Yup'ik conceptions of reality.

Third, in many classrooms in Yup'ik communities, the bilingual program teaches numbers in Yup'ik but not Yup'ik numbers. For example, 1 to 10 are simply translated into Yup'ik, inadvertently changing the base and losing the cultural meaning of the numeration system. Our present work can contribute to recognizing that the Yup'ik language contains its own way of organizing numbers.

Fourth, teachers can have more opportunities to show students that different cultures create different number patterns and different ways of grouping (hence addition), and all of this presents more possibilities for teaching mathematics while reinforcing the local culture.

Our work has additional implications for teachers and teacher groups. Although our group is not producing the knowledge behind the development of the Yup'ik Math Tools, we are producing knowledge through our interpretations, translations, and extensions of ancient knowledge to modern schooling. We take precautions that our interpretations and classroom adaptations do not "imput[e] mathematical categories to those practices that members of the culture may not claim" (Dowling, 1991, p. 106). By working collaboratively with the elders, we have built in some checks against this type of error. Elders participate with teachers, researchers, and students in testing and validating the curricular innovations of the Ciulistet (for a fuller discussion of this process and other innovative approaches see Lipka, in press). This approach to teacher education places inquiry and research as a fundamental component of teacher development, and this is done within a framework that shifts the reference group and knowledge base to the local culture.

### Implications for Teaching: Measurement

Although conceptions of measurement and numeration are typically treated as separated topics, our work with the elders has shown us that they are related in fundamental ways. Because the numeration system derives from the body, the body is associated with numbers. Yup'ik ways of measuring also involve the body. The Yup'ik culture, like many others, has a system of informal body measures. For example, the outstretched arms from fingertip to fingertip is *yagneq*. Other body measures represent different lengths, and body proportions are often used in estimating and making clothes. For teachers of elementary school math in Yup'ik communities, the use of informal body measures becomes an excellent way to teach that reflects local usage, relies on visualizing, and provides students with a sense of space. The human body in both numeration and measurement becomes a starting place. Interestingly, by using a hand measure (the width of one hand), number of hands to one's elbow is approximately five. Since the hand-to12 the-elbow measure is equal to one fourth of the length of the body, then approximately 20 hand widths equals the length of the body. This brings the concept of body proportionality (20 hand measures to the length of the body) and Yup'ik measures and base 20 together (see Lipka, 1994 for further discussion). Here mathematics can be understood in its concrete form, and from this teachers can show how mathematics makes increasingly more abstract representations. By using the local culture, some very obvious teaching opportunities emerge. Besides moving from the concrete and "hands-on" to the abstract and "minds-on," this approach welcomes integrated teaching. In figure 2 below, Henry Alakayak (one of the elders associated with the project) demonstrates the use of a hand measure in setting up a snare. The hand measure is but a small part of a larger knowledge base concerning specific animals, their habitat and habits, and local ecology. By combining the knowledge from these elements, the trapper knows where, when, and how to set a trap. The possibilities for teaching across the curriculum in a holistic manner are many. In fact, we have presented such ideas at statewide conferences.

### Classroom Implications

The topic of informal measures and hand measures was introduced to the Ciulistet on a number of occasions. Although the certified Yup'ik teachers as a group have not yet extended this knowledge into school-based activities, we found this information quite useful.

For example, in a village classroom Ilutsik and the Yup'ik teacher, Virginia Andrew, worked together to incorporate this information into our lessons. Every week we had an elders day, where elders from the village would come and share their knowledge. It so happened that we had been studying local animals and the traditional means of capturing them. We asked a male elder to demonstrate snare setting. He showed the students that different settings for the snare were required depending upon the height of the animal. Without thought or explanation, he used different hand measurements for the different heights. If we had not been introduced to these different kinds of hand measurements at a prior meeting of the Ciulistet research group, we would have missed it. Since we had knowledge, we asked the elder to explain his actions. We also had the children practice these different measurements, as if the children would be setting their own snares.

**Limitations and Obstacles**

Although most of the Yupik teachers in the group and in the classrooms in this school district are Yup'ik speakers and tools being derived by the group are formed from cultural and linguistic constructions, this does not mean that the teachers can automatically use these tools and approaches in the classroom. As indicated earlier, schools have been and continue to some extent to reflect 'outside" construction of "good and effective" teaching. Although the schools exist within Yup'ik communities, the communities have not formed the culture of the school. Further, schooling is a fairly recent phenomena in many of the regions communities and has reflected rather traditional and basic education. Most of the Yup'ik teachers have experienced this form, and the English language was the medium in which they learned. Being schooled one way and attempting to change that is a struggle (see Ilutsik, 1994: Sharp, 1994). Since no role models exist and there are no textbooks to rely on, support must come internally and through the group and the community. Changing classroom behaviors then places teachers in a position of being even more different from their "outside" colleagues. These are risky positions because no community is a monolith, even in its support of local teachers. In fact, there is some ambivalence (see Lipka, 1994; Sharp, 1994). Under these conditions change is slow.

Yet elders, teachers, and aides continue to meet. Ancient pedagogical forms such as *sugat* [dolls] and Yup'ik dancing are increasingly being adopted and adapted to schooling. Our meetings become far more than a zone of safety; they become a place in which elders' sharing becomes the foundation upon which pedagogical forms are developed to teach Yup'ik conceptions. From meeting to meeting, pedagogical methods are devised, refined, and slowly tried in the classroom. At the present time, we are working with the newly funded National Science Foundation Rural Systemic Initiative in Alaska. One aspect of this initiative is to form indigenous teacher groups and to use the work of the Ciulistet to helpothers in using their culture as a basis for curriculum and pedagogical work in mathematics and science education.

## Implications for Minority Teachers and Teacher Educators

It is too soon to know with any certainty the effects that indigenous teacher groups can have on novice and minority teachers. However, from our experience and others (Ilutsik, 1994; Lipka, in press; Lipka & McCarty, 1994) it seems that indigenous teacher groups allow for an exploration in teaching that would be practically impossible in a more heterogeneous group dominated by a mainstream approach to teaching. Our experiences as classroom teachers and researchers in the late 1980s showed us that Yup'ik teachers were often under the scrutiny of local principals and even some community members for teaching "differently" from others, and some were pressured to teach in English and not in Yup'ik. The Ciulistet group allowed a space in which the teachers could freely express themselves and more fully understand their circumstances. Instead of feeling isolated, the teachers began to gain a sense of solidarity and understanding of their circumstances. This led to the continuing exploration of Yup'ik mathematics and its potential as a viable part of the elementary school curriculum. In other indigenous communities where teacher groups exists, similar findings have been reported (see Annahatak, 1994; LaFrance, 1994; Lipka & McCarty 1994; Stairs, 1988). In each of these reports and studies, the coming together of indigenous teachers has brought more possibilities for using traditional knowledge and pedagogy in schooling.

In the African-American community, the importance of teacher groups has been reported by Foster (1995), Ladson-Billings (1995), and Nelson-Barber (1991). Here the emphasis has been more on communicative styles and underlying values associated with ways of interacting. In both cases, instead of experiencing their ways of organizing space, interacting, and managing classrooms as a deficit, these teachers and teacher groups can now see how their ways relate directly to the culture and norms of the local community. Studies of both African-American teachers and indigenous teachers' sense of effective and good teaching provides alternatives to overly generalized conceptions of good teaching. These more culturally specific studies of "good teaching" (see Ladson-Billings, 1995) provide new teachers with a greater repertoire of teaching and begin to provide additional role models for novice minority teachers. Instead of preparing teachers for some generalized normative conception of good teaching, culturally specific teaching groups can be much more reaffirming for the novice teacher. In our work, this is occurring not only in terms of the ways of teaching but also in the possible content. Mathematics, science, and literacy derived from a Yup'ik cultural base open up numerous possibilities for both novice and experienced teachers.

## Conclusion

It is clear that despite over a hundred years of research on Native American schooling and the steady call for the wisdom of the elders, the involvement of the community, and increasing the number of indigenous teachers, this has not been accomplished. We believe that through programs such as X-CED, we can increase the number of indigenous teachers. But without the access and with decreasing numbers of some minorities in today's schools, then such possibilities become ever more difficult to create.

Indigenous and minority teacher groups are not a panacea. Problems exist on a systemic and societal level as well as within individual classrooms and schools. However, indigenous and minority teacher groups, because of their membership in local communities and schools, can become important brokers. Because these teacher groups have a community and school function, change emanating from such groups addresses multiple levels—classroom, school, and community. Here the possibility exists for re-creating schooling in ways that are more inclusive.

Single-culture teacher groups such as Ciulistet can represent the focus, the norms, and the language of discourse of this culture. Such an atmosphere has allowed for "outsiders" to be members, learning from elders. We believe that this has created a more healthy environment and a less prejudicial one. Here expertise and teaching roles switch, depending upon who has the expertise needed at the time. Under these circumstances we all work together. There is respect for Yupik and Western knowledge. The elders' curiosity often leads to discussions on topics discussed in graduate seminars. We have all learned and continue to grapple with ways of improving schooling. For the foreseeable future, teacher and elder groups appear to be one viable way to address schooling.

Culturally specific teacher groups have both theoretical and practical implications for teacher education. Theoretically, our work suggests that standards and competence that exclude local knowledge and ways of teaching inadequately represent indigenous teachers. More positively, culturally specific teacher groups are in the position to conduct research, produce knowledge, and apply that knowledge to schooling. This is theoretically important because as some researchers imply (Ogbu, 1995), indigenous and minority groups primary culture is now an "oppositional" culture to mainstream society. Our work contradicts this claim. It shows that within Yup'ik culture and language there are ways of knowing, organizing, and transmitting knowledge that are based on its own system and logic. The Yup'ik world view, still extant, is the primary cultural system, albeit radically changed from even the recent past. Further, our work implies that concepts such as "culturally relevant" teaching and curriculum are more than teaching and learning styles and ought to include local knowledge and ways of knowing as well. In terms of practice, by including both ways of teaching (communicating and interacting) and knowing, the teacher's range of possibilities is increased.

Through collaborative and community-based meetings, our research group has been involved in knowledge production and application. The examples outlined in this paper highlight some of the new possibilities in the teaching of mathematics. These possibilities are derived directly from the knowledge of elders. Furthermore, for one of the first times, at least within this group, the possibility of combining Yup'ik ways of communicating and relating (pedagogy) with content derived from Yup'ik ways of knowing is a new reality. It is in these ways that the group is slowly in the process of transforming the culture of the school.

## End Note

1. At the time of this writing, the X-CED program has been unilaterally renamed by the administration of the University of Alaska Fairbanks, the secondary field—based teacher education program has been "temporarily" been closed, and the future of field-based Native-oriented programs is uncertain. Change in administrative leadership seem to be the largest obstacle in the university continuing its leadership role and meeting its specific educational mission of increasing the number and quality of Alaska Native teachers.

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**Research:** Documenting An Urban/Rural
Aboriginal Culture

**Submitted By:** Margaret Weir
Northern New South Wales,
Australia

## **Research: Documenting an Urban/Rural Aboriginal Culture.**

Margaret R. Weir.

Abstract: This paper offers an account of how one Australian Aboriginal postgraduate documented an Urban/Rural Aboriginal Culture as part of the data for an enquiry into Aboriginal and Torres Strait Islander pedagogy (Weir 1993). The documentation process is described under the headings Purpose; Methodology; Selection of Informants; Data Processing; Analysis; Model Construction Process; Research Problems; and Research Outcomes. Intercultural considerations including culturally relevant and appropriate research methods are also discussed. Note: the contents of this paper are extracted from the author's 1993 M.Curr.Stud.(Hons) thesis.

### PURPOSE

When researching the topic, *Aboriginal and Torres Strait Islander Pedagogy and Lists of Cultural Differences,* it became obvious that the absence of an Aboriginal or Torres Strait Islander cultural typology was impeding serious research into the area. For this reason my cultural heritage group, the Malara People: Bawden-Gordon Family Line, a sub-group of the Bandjalang People of Northern New South Wales, agreed that our oral history heritage could be used for educational purposes, that is, our non-material cultural traditions. (It was also understood, by the Malara People, that our documented non-material cultural heritage would serve as a supplemental cultural reference for future generations of our Family Line. Importantly, oral history would continue to remain the primary source for transmitting our cultural heritage.)

### METHODOLOGY

The term methodology is taken to mean the study of the logical basis of a discipline (Rose 1982, 307). In other words, a methodology is a prescriptive way to increase knowledge according to an established set of assumptions about how to increase knowledge.

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### *METHODOLOGY*

The term methodology is taken to mean the study of the logical basis of a discipline (Rose 1982, 307). In other words, a methodology is a prescriptive way to increase knowledge according to an established set of assumptions about how to increase knowledge.

I chose a culturally appropriate qualitative approach, that of Action Research. (Action-oriented research is the preferred methodology recommended by the now defunct. since 1989, National Aboriginal Education Committee.) Action Research is a procedure used by persons "who have examined their own values carefully, have become committed to a particular point, and wish to attempt social change" (Sargent 1983, 40-41). Since the Malara People's social change has been a continuous process this methodological procedure was consistent with our prevailing sociocultural procedures. The enquiry, however, facilitated a shift in my People's social change process from that of solely oral history, to that of both oral history, and supplemental recorded history. The documentation procedure was a theory building exercise.

There were two main reasons for this choice in methodologies. The Action Research methodology enabled the Case Study Group, selected reference groups of my People, the Bawden-Gordon Family Line of the Malara People, to co-operatively interact to explain and interpret our cultural beliefs and practices rather than be treated as objects of study. The negotiated cultural interpretation and subsequent description were underpinned by reflexive ethnographic principles. Reflexive ethnographic principles translate into the research practice wherein the actor is studied rather than the action (Waters & Crook 1990, 87).

### *Ethical Issues*

The ethical issues of an enquiry such as this one fall into two main categories the worth of the study; and the status of the researcher' s participation, that is, whether it is covert or overt. Two further ethical considerations pertain to the effects of the enquiry on the persons concerned, and whether or not to publish the study (Sargent 1983, *34-35).* In other words, confidentiality issues and the use to which the research is put.

The worth of the study rested in the fact that it would fill a current data gap by providing a first attempted documentation of an urban/rural Aboriginal culture from which education theory can be extrapolated.

Since the researcher' s position was clearly explained and carried out as an overt participant observer, the ethical criterion of the researcher' s role was fulfilled.

Given that the three reference sub-groups understood the importance of the description of our cultural heritage as an educational research instrument, as well as the use to which that description would be put, my People's informed consent was thus implicitly secured at the outset of the research procedure (Giddens 1989, 686). In this respect my People anticipated that our cultural heritage description, would probably be published or, at the very least, be open to public viewing.

### *SELECTION OF INFORMANTS*

Three main reference sub-groups constituted the authoritative sample group. In this manner, the sample group spanned three generations and included a wide range of respondents. This method thus ensured greater reliability of our cultural heritage data.

The cohesive thread which unified all the sub-groups rested in the fact that my People still maintain our non-material cultural practices, especially those of child-rearing and hierarchical structure.

Three sets of differing informal and unstructured verbal interactions were used to collect the oral history data, namely, interviews, group discussions, and general conversations. Furthermore, the interactions enabled the direct and open validation of the collected data, as well as the identification of any gaps and omissions.

## *DATA PROCESSING*

Procedurally, the customary five phases of Action Research were applied, that is, collaborative dialogue, planning, action, observation, and reflection, in a three phase spiralling process (Sands 1988, 38). Furthermore, self was positioned as both self as researcher, and self as subject, for this educational endeavour. The spiralling process parallelled the customary three phases of Western ethnographic data collection procedures, that is, the first; middle; and final phases of fieldwork, albeit within a modified Action Research framework (McNeill *1985,* 70-8 3).

Each of the three spiralling phases consisted of, collaborative dialogue with some members of the three sub-reference groups; planning the presentation of the data; action to write-up the presentation; observation of my Peoples' reactions to the draft presentation of the data; and reflection on how to amend the data presentation in the light of the critiques.

### *Data Collection*

Two primary sources of data as well as three sets of secondary sources of data were used to facilitate the cultural documentation process. One set of primary data included oral history information collected by self during visits to selected members of my People, over a two-month period. A second set of primary data included information collected by my nephew and my mother during a 12 month intensive data collection exercise in 1986.

The secondary sources of data included relevant ethnohistorical literature, (thirty one texts), about my People. These additional sources of data served to substantiate both the internal and the external validity of the documentation process. Conflicting oral and written sources of data were recorded to elucidate the issue of cultural misinterpretation.

Two literature searches were used as the basis for collecting the relevant ethnohistorical literature. Further sources of literature included information from the Clarence River Historical Society; the Australian Institute of Aboriginal and Torres Strait Islander Studies (henceforth AIATSIS); and the personal libraries of my sister Elva Dickfoss, nephew Rodney Williams (Elva' s son) as well as my personal library.

### *Data Collection Procedures*

The interview procedure was informal and therefore unstructured except for the uniform use of an opening focus question, "How did you learn your culture?". The objective of the enquiry was facilitated by this method (Douglas *et al.* 1988, 30). From that starting point the interview became a joint product between self as reflexive researcher and the interviewee (Thompson 1988, 246). The shared discourse proceeded as a selective memory recall exercise, mainly controlled by the interviewee in terms of thematic recall. Moreover, by this method, a wide variety of individual views were obtained. The term, discourse, is taken to mean:

> "communication of thought by words" (Blair 1983, *153)*. The definition assumes a "ready-made way of thinking .[that] .can rule out alternative ways of thinking and hence preserve a particular distribution of power .[through] .a unified and structures domain of language-use that constrains what can be said or thought" (Abercrombie *et al.* 1988, 71, 119).

As it happened, each of the individual interviewees spontaneously focused on a different aspect of our cultural heritage. This occurred even though self as researcher did not relay any information regarding the nature and scope of interviewee responses, for both confidentiality reasons and 'researcher influence' considerations. By way of example, some of the spontaneous topics were, spirituality; heritage stories; racism; education; spiritual power; roles of men and women; land rights; and a comparison between some of my People's cultural traditions with those of some traditional Northern Territory Aboriginal groups.

## ANALYSIS

Analysis "is a process in which different aspects of the data can be related to one another" (Waters & Crook 1990, 24). Analytical procedures are basically concerned with two things which issues are to be examined, and the perspective from which those issues are to be interpreted. The aim of analysis is to produce "a set of findings, or new statements which can be made about the structure of social behaviour" (Waters & Crook 1990, 24).

The cultural data was interpreted by reflexive principles, that is, "seeing ourselves as we see ourselves (Steier 1991, *5).* As already stated. the construction of the cultural tvpology was guided by adherence to the broad perspective of reflexivity, as conceived by Hammersley and Atkinson in their 1983 study.

Within this theoretical framework the Case Study Groups' "life-world and its associated states of consciousness" were analyzed using phenomenological principles (Abercrombie *et al.* 1988, 184). Phenomenological principles are based on the conceptual notion that human beings are the active agents in the construction of their social worlds rather than being the passive reactors to external social forces (Abercrombie *et al.*1988, 184).

Since the Case Study Groups' conversations and talk were geared to explanations of cultural history and cultural features, these units of data were analyzed and interpreted according to that perspective. In other words, the Case Study Groups' conversations and talk were analyzed and interpreted in the light of the inter-relationship between my People's cultural practices and our 'law' as the causal foundation for those cultural practices.

The outcome of phenomenological analysis is usally the construction of either a typification or a typology and thus my Peoplel's cultural practices were diagrammatized as well as described (Abercrombie et al. 1988, 184). No claim is made regarding the representativeness of the Malara People in relation t other urban/rural Aboriginal cultural groups (McNeill 1985,88).

The cultural typology was constructed according to the main criterion for assessing a typology, that is, its usefulness in identifying a range of processes or issues (Waters & Crook 1990, 366). In precise terms, the typology corresponded with Waters' and Crook's (1990, 366) prescriptive formula for typology construction:

the categories must be mutually exclusive;

> the typology must be exhaustive;
>
> the category boundaries must unambiguously discriminate; and
>
> the basis on which categories are created must be a recognizable theoretical dimension and preferably a fundamental dimension which enables propositions to be stated about each type.

The practical application of this prescriptive formula resulted in a diagrammatized cultural typology together with a narrative description. Importantly, a culturally appropriate Aboriginal perspective was maintained through illustrating my People's belief in the interactiveness and interconnected of life, in both its physical and spiritual dimensions. The method of the cultural analysis was informed by Glaser and Strauss' (1967) "constant comparative method" (Rose 1982, 124). This method entails the constant refinement or revision of results until they are consistent with the data" (Rose 1982, 124).

## MODEL CONSTRUCTION PROCESS

My membership within the Case Study Group, as well as personal lived-experience knowledge extended through spiritual higher learning, meant that I, together with some other sample group members, already had awareness of the theoretical basis of our People's cultural heritage.

It needs to be noted that only those Family Line members who are spiritually motivated by a belief in The Creator would attempt to totally conform to the guidelines illustrated in the typology. In this respect, members who choose not to believe in The Creator might well adhere to Malara People's law but, ascribe the source of the law to my People's socially constructed practices, rather than to The Creator. (Freewill choice is usually respected by members of the Malara People once the age of puberty has been reached.)

The typology was constructed in accord with my People's knowledge transmission guidelines (Weir 1993, 69-70):

**MALARA PEOPLE, BAWDEN-GORDON FAMILY LINE KNOWLEDGE TRANS MISSION CATEGORIES**

| | |
|---|---|
| Information | available to all persons, both Aboriginal and non-Aboriginal |
| Confidential Aboriginal Information | Confidential Aboriginal information, not Available to non-Aboriginal persons |
| Confidential Malara People's Information | Only available to members |
| Private Family Information | Available to family members |
| Sacred/Secret Information | Available only to those who have "the Right to know. |

### *Model Construction Phases*

Using Waters' and Crook s prescriptive formula for typology construction (with modifications to ensure cultural appropriateness), the cultural model was constructed in five phases.

First, an overview of my People's world view was written. The narrative included our shared views about the meaning and purpose of life and how life should be lived. Topics included Geographic Location; Genealogy; Cultural Heritage and Law; Symbols; Sacred Tasks/Labours;

Values; Behavioural Norms; Relationship to Land and Nature; Teaching/Learning Methods; Teaching Stories; and Role Models.

Second, material from the overview was organised into five categories depicted as circles, that is, Clan law based on The Creator's Laws; Knowledge as beliefs; Values; Behavioural norms; and Malara People's Teachings.

The five circles were explained as follows. *Circle 1,* (from the centre), depicts the belief that The Creator, as both Father and Mother, is the Creative Energy of the universe. Simplistically, The Creator, in the celestial realms, is the Father, and The Creator, through His/Her children on earth is Mother, hence the saving, Mother Earth. *Circle 2,* depicts our beliefs, as knowledge of The Creator s Laws governing life as it is to be lived on earth. *Circle 3,* depicts ideal practices as values to be upheld in daily individual lived action. *Circle* 4, depicts ideal action as behavioural norms to be carried out/practised in daily life. *Circle 5,* illustrates my People's sayings/teachings that underpin both the spiritual learning and practical learning.

Third, the five categories were sub-divided into seven subsets correspondent with my People's interpretation of seven aspects of The Creator's Energy, that is, Power: Obedience; Knowledge; Self Direction; Self Rule; Nurture; and Order. These aspects of energy, also described as principles of behaviour, consist of formulas or, guidelines, for inbuilding soul lessons, that is, character traits. The segments could be termed as rainbow rays of energy, but this is not a term that has been used by the Malara People. Principles of behaviour can be abused, in which case they are considered as pervers ions of Clan law. Perverting Malara People's law is the same as stepping outside our law.

See, for example, *Segment 2 (obedience)* which contains the formula for respecting all life through obedience to the law, in the sense of a wisely reasoned, freewill compliance with the law, rather than a mindless following of the law. The obedience principle is located within the context of a group contribution to The Creator' s work on Mother Earth. Some perversions are, disobeying our law; arrogance; and disrespecting Clan elders.

Fourth, This information was diagrammatized as five sets of concentric circles divided into seven segments. The framework of the typology, as already stated, was structured on concentric circles to reflect my People's belief in the interactiveness and interconnectedness of life, in both its spiritual and physical dimensions.

Fifth, A comprehensive description of the Malara People's view was written to explain our cultural beliefs as cultural values to be upheld as ideal practices/norms, to be followed by each individual in daily life. To facilitate explanation, each component of each circle was divided into two parts, the law (theory) and, the enactment of the law (practice). See, for example, Circle 3'- Clan Sayings/Teachings (Weir 1993, 86-87):

> Circle 3. Teach ***in~ 4 theory, reality is conceived as being*** *part of The Creator's universal home, that is, one's place in the scheme of the universal natural order. Reality is concerned with attaining oneness/wholeness with this natural order, that is, consolidating one's place in this natural order. Solutions to life's problems are sought from within, and not from without since one's point of contact with The Creator resides in one's spiritual heart centre. Furthermore, problem solving involves 'looking at the whole in order to solve a part' (Borneman 1988, 35). Law br (1982, 16) explains this phenomenon from a Western perspective:*
>
> *Whether the product of an eastern or a western culture, the circular mandala or sacred diagram is a familiar and pervasive image throughout the history of art. India, Tibet, Islam and medieval Europe have all produced them in abundance, and most tribal cultures employ them as well, either in the form of paintings or buildings or dances what is consistently striking about this form of diagram is that it expresses the notion of cosmos, that is of reality conceived as an organized, unified whole.*

> **Circle 3. Teaching 4 practice,** reality, for the Clan, is based our readiness principle, which in turn, is based on the Clan' s perception of 'time' in its relationship to the universal order the fundamental concept is 'the ever-present now'. Time is considered timeless, in the sense that 'the individual stands on their point in infinity, and can simultaneously look forward to the future, while looking backward to the past, in the fullness of their understanding of what is happening in the present'. The consciousness of this phenomenon comes as a Gift from The Creator and is related to the concept of expanded consciousness. The Clan understands that the gift of expanded consciousness is given by The Creator, to only those who are worthy. Thus, reasoning is not the way to an awareness of/knowing The Creator, but rather, The Creator reveals Himself/Herself to individual' s, when He/She decides they are ready.
>
> One aspect of viewing the world as a unified whole, is a tendency to think holistically. This tendency is grounded in the notion, as already stated, that "if you can't see a total picture you can't find a total solution" (Prophet 1983).

Significantly, my People's Teachings have been proven to be timeless and, they assist our members to maintain their cultural integrity, while coexisting within a rapidly changing external cultural environment, such as that of contemporary Australian society.

## RESEARCH PROBLEMS

During the conduct of the enquiry two methodological difficulties arose which can mainly be ascribed to intercultural differences. First, finding an appropriate methodology was a major problem, given the secular base of western methodologies. The dilemma was embodied in the Malara People's (also the Case Study Group) perception that cultural practices which are interpreted from spiritually inconsistent and, therefore, theoretically inconsistent bases, will not only give a false picture of their cultural heritage but be tantamount to 'stepping outside' the law. The act of 'stepping outside' our law, furthermore, embodies the conceptual notions of a denial of The Creator's Laws, which is a denial of identity as a son or daughter of The Creator.

The divergent theoretical and, thereby, spiritual issue relates to the concepts from which social worlds can be constructed. My People's socially constructed knowledge has continuously been based on subjective interpretations of how to act out, in daily life, The Creator's Laws. In this respect, my People's progressive spiritual and socio-cultural evolvement has occurred as spiritual knowledge has increased and outmoded cultural practices were consequently discarded. The various theoretical frameworks focusing on "ideal types", such as those of Simmel; Weber; and Goodenough; were inconsistent with my People's continuous cultural change procedures or, the concepts underpinning our law.

Second, choice of Western methodologies by which to interpret the conversational cultural data posed spiritual and theoretical problems for this researcher. The fundamental reason related to the fact that none of the frameworks were based on theoretical principles which were consistent with the spiritual and theoretical principles of my People, which was also the Case Study Group.

The basis of the dilemma aro,se from Malara people's cultural imperative concerning personal accountability for one' s actions. This spiritual and theoretical dilemma was resolved by adhering to the broad principles of reflexivity, as conceived by Hammersley and Atkinson in their 1983 study. As a consequence, the methodological choice of reflexivity was less spiritually inappropriate than other commonly used theoretical frameworks, such as Symbolic Interactionism; and Ethogeny. Both methods are part of the sociology of interaction (Somerville 1988, 49). Symbolic Interactionism focuses on "the centrality of language and of symbols as a whole in human social life (Giddens 1989, *695).* Ethogeny focuses on the meaning-making of accounts "given by participants in the social episodes in which they have been involved" (Somerville 1988, 49). The respective fundamental ideological objections to these seemingly viable theoretical alternatives were: the adherence to solely naturalist principles which deny the validity of scientific knowledge

(Hammersley & Atkinson 1983, 234); and a non-recognition of the epistemological concept of Absolute Truth (Harre & Secord 1972, 228).

## RESEARCH OUTCOMES

Constructing a typology of an urban/rural Aboriginal group's cultural heritage served three practical purposes. First, a supplemental cultural record for my People was documented. Second, a research instrument was produced for Aboriginal and Torres Strait Islander Education. Third, guidelines for constructing a cultural model were constructed which might be used by the wider Community.

This account of how an Aboriginal cultural typology was documented has been explained in terms of the purpose and usefulness of the exercise and, how I consequently planned, pursued, and reported my research enquiry (Lindvall 1969, 110).

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# Tertiary Sucess for the Aboriginal Student

## The Numerous Factors Impacting on the Dream

**Submitted By:** Wadda Eltchelebi
La Trobe University
Bendigo, Australia

## TERTIARY SUCCESS FOR THE ABORIGINAL STUDENT: THE NUMEROUS FACTORS IMPACTING ON THE DREAM

For convenience terminology in this document I am going to refer to the Indigenous people of Australia as Aboriginal. Within communities throughout this country, use of this term is not always seen as appropriate with many communities actually preferring to use Aboriginal terms to describe who they are. This can either be a region, state-wide or specific tribal term of identification, the more generic terms are as follows. The state of Victoria, Tasmania, The Australian Capital Territory and southern parts of New South Wales usually use the term Koori. In Queensland and northern parts of New South Wales the term is Murri. In South Australia the term is Nunga, Western Australians use the terms Noongah and in the Northern Territory and Torres Strait Islands the terms is usually, spelt Yolnu. In this particular document I am going to use the term Aboriginal but at times it might reflect the fact that I am in the State of Victoria where I commonly use the term Koori as well and when I use the term Koori refers to Aboriginals in general, particularly those in the State of Victoria.

### CURRENT VICTORIAN EDUCATION SYSTEMS - A BACKGROUND

In order to best explain the role of the Aboriginal Tertiary Support Unit at the La Trobe University in Bendigo one must look at the education system in our state of Victoria, Australia, and also the current structure of the systems in place. One can then look at where we operate within the current system and structures. The State of Victoria has an AECG (Aboriginal Education Consultative Group) which is in charge of Aboriginal education in the State of Victoria. This organisation is called the Victorian Aboriginal Education Association Incorporated, VAEAI.

The primary role of the Victorian Aboriginal Education Association Incorporated is to address the imbalance that exists in educational outcomes of the Koori community located in the South Eastern region of Australia. VAEAI has a mandate from its members to operate at the local, state and national levels - its provence of critical concern being within Victoria and the Murray river regions of New South Wales. First established in 1976 as the Victorian Aboriginal Education Consultative Group, VAECG, initial efforts were spent in promoting greater involvement by the Koori community in the forums of the VAECG, most especially through the Local Aboriginal Education Consultative Groups, LAECG.

Today the LAECGs remain the backbone of wide ranging consultative arrangements throughout the community in education and training matters. With all local Koori communities across the state having representation, the organisation was incorporated from the 1985 to become the Victorian Aboriginal Education Association Incorporated. In respect to course and program development, VAEAI has as its priority, the provision of education and training initiatives which reinforce Koori communities cultural identity and those programs which convey to the wider community an awareness of Koori cultures and aspirations.

The key elements of VAEAI's consultative and administrative structure involve the Local Aboriginal Education Consultative Groups or LAECGs. There are 29 constituent units of VAEAI across the State of Victoria representing each Aboriginal community in terms of educational issues. A formal community is established for each with membership open to all Kooris within the relevant locality. The activities of the LAECGs include the provision of advice on all education and training matters effecting students; monitoring trends in education with direct impact on Koori students; advocacy role on behalf of Koori students and their families representation on committees and forums on educational training issues at the local and regional levels: representation at all VAEAI forums.

The Committee of Management is the critical policy making body of the organisation. It remains the primary authority over policy and program development. Only two matters fall outside the province of the committee - these being the election of VAEAI office bearers and any changes or amendments of the VAEAI constitution. In both cases these decisions are determined by ordinary members at the Annual General Meeting. Committee membership comprises President, Vice-President, Secretary, Treasurer, Twenty-nine LAECG representatives, six specialist representatives in the areas of early childhood, primary school, post primary school, TAFE, Adult Education and Tertiary Education.

Lastly, the VAEAI consists of eight regions across the State of Victoria, these regions being mapped on traditional family ties. The LAECGs in each of the regions appoint a representative to the Executive forum. In addition to the eight regional representatives the executive also comprises a President, Vice-President, Treasurer and Secretary. The Executive is the forum for the planning and development issues arising between meetings of the committee of management. It is responsible for the implementation of decisions made by the Committee of Management and for the Administration staff and on-going programs. The executive also provides a Forum for the planning and development of educational training programs at the regional level. The VAEAI Secretariat which is the working arm of the organisation, handles all policy and planning matters. The LAECG's also serve in also providing indispensable assistance on a local level.

There is also the Koori Education Co-ordination Unit - or KECU within the Directorate of School Education and this was established in 1989/90 to monitor the implementation of the National Aboriginal Education Policy, Victorian Strategic Plan. This unit consists of three or four positions which are essentially located at the Education Department in our state. Within the KEC there are 16 Koori Cross Sectoral Co-ordinators located throughout the state in areas with significant numbers of Kooris. The main roles of the Koori Cross-Sectoral Co-ordinator are to ensure that the specific needs as identified by the LAECG are recognised and reflected in the school curriculum and to co-ordinate the development of Koori education programs in conjunction with Koori education providers. The KCSC also assist the development of Koori parent participation in education decision making at school .and regions through liaison and provision of appropriate information. Other areas that the Koori Cross-Sectoral Co-ordinators are responsible for include the monitoring and evaluation of Koori educational programs as well as developing, disseminating and evaluating Koori curriculum resource material. Lastly, the promotion of understanding and awareness of Koori culture, and the issues which affect their educational needs, are critical aspects of their role.

While Koori Cross-Sectoral Co-ordinators obviously play a major role in the support system and network of the Koori education area, there are also fifty-six Koori Educators based in primary and secondary schools throughout the state to accommodate a large number of Koori students. The role of the Koori educators is to work closely and support Koori students at a local level in schools as well as liaise with DSE personnel, such as teachers, principals and parents. The Koori Educators also assist schools with their development of Koori educational programs, actively participating as a member of the Koori Cross-Sectoral team to encourage active parent and student participation.

Having discussed the role of the VAEAI in our state, it is important to discuss the other major role player in our education system, the Directorate of School Education, DSE. The DSE is basically the Education Department in our state and their impact on Victorian Aboriginal education is quite substantial. In 1989 a document was signed between the VAEAI and the DSE called "The Partnership Agreement", and that basically was an agreement which jointly outlined the nature of which both bodies would work closely together in partnership to achieve the necessary educational outcomes for Aboriginal people in our state. The DSE actually employs the sixteen Cross-Sectoral Co-ordinators in our state, Koori Education Co-ordination Unit staff and also employs the Koori Educators.

In terms of programs, one of the most successful initiatives was the "School Speakers Program". This involved the payment and organisation of Aboriginal people to come in as guest speakers in schools across the state, as well as higher education institutions. Aboriginal people were employed on a local level in order to express the views of the local Aboriginal people in terms of their history, culture, education and their aspirations. This initiative has been very successful and widely utilised by schools across the state. Another program that the DSE initiated through their partnership with VAEAI was the Mentor program. The Mentor program is a very successful program which involved the LAECG's identifying needs and deficiencies in their region, and then employing a person to act as a mentor to address those needs. In some regions it was found that there were lots of young Aboriginal children (9, 10, 11 year old ) who were at risk and certainly needed some guidance. Many of these young children came from single parent families without consistent positive male role models available to them on a daily basis. So some communities used the mentor program to employ a male positive role model which could be based at a school and be in class rooms with children and actually help them with their daily school work, and just to be with them on excursions and be there when they are needed. This has been highly successful. Other communities who have different needs have utilised their mentor program and structured it in such a way to best address their particular needs. The DSE has also actively developed the area of language and literacy programs in conjunction with the Koori community. In fact, there is currently a very exciting initiative called "Deadly Eh Cuz" initiative which is an educational kit on Koori English, and explores the need for teachers to recognise that Koori English is an acceptable form of English language that Aboriginal children utilise, and that they should not be criticised for using their own language. This program has actually just been launched and will soon be utilised by teachers and educators in the State of Victoria. The "Deadly Eh Cuz" program is a program initiated by a very pro-active Aboriginal community in Shepparton. Shepparton is a small town of about 35-40,000 people and has a very high proportion of Aboriginal people including some very good educators and children. The Shepparton Aboriginal community is one of the leaders in our state in the provision of policy, programs and initiatives involving Aboriginal education. The "Deadly Eh Cuz" kit to teach people about Koori English has been a very exciting initiative that has come to fruition as a result of the partnership in education with the DSE, VAEAI and the local community in Shepparton.

## KOORI OPEN DOOR EDUCATION SCHOOLS (KODE) : A NATIONAL PILOT PROJECT

The most significant educational initiative for the Aboriginal community that has resulted from the "Partnership in Education" between the DSE and VAEAI, is the development of the Koori Open Door Education Schools (KODE). The Aboriginal community have for twenty years, had a vision, the formation of Aboriginal community schools for their children. After 20 years of hard work and negotiation, their dreams became a reality in September 1996. The Aboriginal community through VAEAI put the proposal of Aboriginal community schools to the State

Minister for Education and it was approved and so the concept of the Aboriginal schools or the community schools was now a reality.

The concept came about because there was a need or perception by the Aboriginal community in our state that they wanted to improve the participation, retention and the outcomes of Aboriginal children in terms of their own education. Once the '94 approval was given by the Minister the aim was to have the schools operating by 1 February 1995, so there was an establishment of a task force, set up between the Aboriginal community and VAEAI and also the DSE. That task force had as a primary brief to formalise all the arrangements and to ensure that the project came to fruition by the set date. Certainly the time-line was tight but with everyone working towards the same goal, it was an achievable goal. The other role of the task force was the appointment of a KODE Project Officer to work on the day to day activities involved in the setting up of the KODE Schools. Furthermore, the agreement from the Victorian Govemment was that there would be in fact two community schools, one of which would be in the Melbourne metropolitan area and another one which would be in the rural area of our state. Obviously this meant choosing suitable sites based on several criteria to ensure that the eventual concept was a success. The community consultations involved the twenty-nine LAECGs and all the education communities were asked to express an interest and out of those came 5 full submissions. The key criteria that was used was the community support for the idea, not only from the Aboriginal community but from the wider community as well. There was an acceptance that for such a project to be successful, it needed the wider community support as well as the Aboriginal community support. The second critical criteria was 'need'. Each community was asked to express the need for the actual KODE schools coming to their region.They had to show justification on 'need', why they should have the school in their area. The third key criteria was looking at the 'current services and systems' in place in the region already. The KODE schools, to be successful, needed other support systems and services that were around in that town and in that area to ensure the success of the program overall. The fourth key criteria was the obvious one of the proposed student numbers. In order for the KODE schools to be successful, there had to be a reasonably large group of Aboriginal students to ensure that the program could best achieve the aims that the Aboriginal community wanted to achieve. There were obviously some points for consideration such as, should it be an annex of another school or should it be a separate stand-alone school? Should the school council be on its own or should it be a school council that will be attached to the existing school council? If you were part of an annex, for example, how would the staff at the Aboriginal school relate to the current staff already in place if it was an annex of a larger school? What structure or what model?

Whilst there was certainly a vision and a dream to have a 100% Aboriginalisation policy in terms of staffing, right from the ancillary staff to the teachers, principal and so on, it was also accepted that in the initial first instance this may not be an achievable or realistic target. The vision of a 100% was one shared by the Aboriginal community but it was generally accepted that for the initiative to be a success, then it needed to have the best people available in each area.

In terms of Aboriginal Education the concept of the KODE Schools has been a interesting and successful one for our state. A KODE School exists in the country town of Morwell, which is situated in a large coal-mining region and electricity area with a working-class community. The Morwell school was attached as an annex to the Kurnai Secondary College and basically set up on the site of the Kurnai Secondary College. The achievements at that school have been absolutely outstanding. The initial enrolments were about 85-90 students they are now around the 120 student mark and certainly. In terms of their outcomes and achievements and their retention rates, they are achieving as good outcomes as any other schools in the state - Aboriginal or non-Aboriginal. The Metropolitan KODE school at Glenroy attached to the Box Forest Secondary College is slightly different because they are on a site of their own and they are about one mile away from the actual Senior Campus of the school. in effect they have a site of about five or six acres for a student population of about 120. It is an interesting situation in comparison, because they basically have their own facilities and grounds which could easily accommodate 400-500 students.

The initial concern for the KODE schools was that the Aboriginal community did not want them to be used as a remedial dumping ground. The community always wanted their own autonomy but also accepted that in order for it to be successful, the KODE schools needed a close association with an existing school and an existing infrastructure. The issues such as ownership in school curriculum, the ownership of decisions, management and other issues, were all relevant issues that needed to be addressed. The school had to have an Aboriginal focus and a culturally relevant environment but also ensure best practice models. It was to be a centre for excellence and state of the art technology because everybody wanted the project to succeed. Furthermore, the concept of the KODE Schools was in fact a five year national pilot project, and in terms of evaluation there have been other tertiary institutions put in to place to monitor and evaluate the progress of the whole project.

One of the key underlying ideas behind the setting up of the KODE Schools in our state was based on the kinship of the Aboriginal people and that's why the schools were designed from kindergarten to year 12. The strength of the kinship system was seen as a significant factor in the overall success and outcomes for all students.

In terms of current developments for the KODE schools, student numbers have increased and the attendance rates are increasing. In fact some of the attendance rates at one of the schools are as good as any other attendance rates in the region if not better in terms of students actually turning up to school and attending and participating. The community involvement in decision making has been excellent and therefore the community feels that they own the decisions, a critical factor in their success. There has also been an increase in parent participation and involvement. The fact is that Aboriginal people have never really had such an opportunity to be involved in every facet and aspect of their children's education, and such an opportunity is one that they are certainly enjoying. The retention rates are also better and improving.

In terms of staffing - one of the schools actually has, as a school principal, a non-Aboriginal person and one has an Aboriginal person. In terms of gender, there is a woman in charge of the KODE School in Morwell (country area) who had a considerable background as a principal in mainstream schools before her appointment at the KODE Morwell School. The School is achieving significant outcomes and it has been an enormous success. The other school has a male Aboriginal principal who also has achieved significant success in his short time there.

Although both KODE schools have only been operating for 18 months, there aren't any real problems at this stage. One significant factor that has come out of this entire process is the recognition that for a long time the Aboriginal community and the parents have never actually been involved to this extent in every facet of decision making at a school. Self empowerment has also brought with it some interesting ramifications in terms of control and power. Overall it has been an interesting concept and one of the best initiatives that the VAEAI and the Directorate of School Education have achieved in our state. Furthermore the success of the

KODE project will obviously have significant impact on education across our state and certainly if it achieves its main objectives. of ensuring more Koori students complete their VCE or graduate in our state, it will significantly impact on our ATSU at La Trobe University, Bendigo. Obviously with more students completing their Year 12 successfully, more will take up tertiary studies.

The KODE success is largely due to the fact that the f actors that impact on schooling outcomes for Koori students were addressed by the original proposal. Basically the KODE schools were set up to meet the needs of Koori students and the community through Koori inclusive curriculum, and to maximise Koori participation in all aspects of schooling. Therefore, the idea was that it should ensure cultural maintenance for Koori students while addressing such important issues as Aboriginal pedagogy support for students and sensitivity of the teachers. The campus council representatives of the Koori community have direct responsibility for decision making in relation to curriculum policy, staffing, resource allocation between campuses. The KODEs deliver education services to Koori communities by building on culturally relevant learning models and practices that develop a supportive and culturally relevant learning environment from the kindergarten to Year 12. Another important aspect or another aim has been to integrate the content and the processes of educational provision to meet the needs of the Koori communities. This was achieved by linking community and workplace issues with school curriculum based activities. Another aim was to facilitate self determination within Koori communities by providing the opportunities for Koori community members, parents and students to decide on staff selection, content, delivery and evaluation of educational provision. That basically summarises the main objectives of the KODE issue. Obviously, one of the reasons for their success was that by having a partnership between VAEAI and the DSE, it would improve educational outcomes through better co-ordination of services.

## THE NATIONAL ABORIGINAL EDUCATION POLICY (A.E.P.) AND ITS IMPLICATIONS

Another area that has a significant impact on Aboriginal education in our state and on a national basis is the AEP, which is the Aboriginal Education Policy. In fact, the AEP outlines the funding arrangements for all Aboriginal education programs and initiatives. The policy operates on a triennial (three year) planning and funding basis. The AEP began in January 1990 for a three year period, with the next period from 1993 to 1995 comprising the second triennium. The AEP has four main educational aims, these are to firstly: ensure Aboriginal and Torres Strait Islander people are involved with decision making. Secondly, to provide equity of access for Aboriginal and Torres Strait Islander people to services; Thirdly, to increase Aboriginal and Torres Strait Islander participation rates to those of all Australians and fourthly, to achieve equitably and appropriate outcomes for Aboriginal and Torres Strait Islander people. Although they are the four main educational aims of the AEP there are actually twenty-one goals, and obviously some of these pertain to my area of higher education. All Australian government and relevant non-government Educational providers have agreed to implement this policy through co-operative arrangements. These cover educational planning, funding, monitoring and reporting of progress towards the achievement of policy's twenty-one goals.

Some of the AEP goals cover all areas of education and schooling. The are four main objectives of the AEP and the first one being the involvement of Aboriginal people in educational decision making. The second main objective of the AEP addresses equality of access to educational services and the third main objective is equity of education participation, and the last objective is the area of equitable and appropriate educational outcomes.

## THE CONCEPT OF EDUCATION

It is important to clarify that for most Aboriginal people, education is a concept which is a life to death process. It is the holistic approach and that is why it begins from birth, continues on through the early childhood development years, primary schooling and we continue to learn until the concept of death. For Koori people education is a holistic issue and it is concerned with the wellbeing of the whole person, spiritually, mentally and physically. Education of the individual, affects the education and health of the community, and that of the community reflects on the individual. Education generally covers all areas including, family, family relationships, purpose I life, equal opportunity, equal access to services, options and choices in life and so on.

## CULTURAL IMPLICATIONS ON EDUCATIONAL OUTCOMES

In order to discuss education one must have an understanding and awareness of some important cultural facts which are critical and will impact on the delivery of the kinds of services and support systems we are constantly involved in at the Aboriginal Tertiary Support Unit at La Trobe University, Bendigo.

In terms of Aboriginal Culture, there are some very basic things that are pertinent to Aboriginal people nationally. Although they differ slightly from communities and states, they are generally are very much an accepted part of the culture. The important thing to understand is that you must be aware of these differences in the culture in order to be successful in any sort of educational terms. The Aboriginal Tertiary Support Unit at La Trobe University, Bendigo is certainly spending a considerable amount of time at the moment planning cross cultural training but I think the important thing to understand there is that cross cultural training is about raising awareness rather than teaching culture. In broad terms an awareness package explains the history of Aboriginal culture and heritage and works through the issues of cultural diversity, correct protocols, program and service delivery to Aboriginal communities and involves participating in role reversal exercises. In the past the problem has been that there has been very little attention paid in the content of Education Programs to the relevance of cultural, traditional, political and socio-economic factors of Aboriginal history and Aboriginal society to Aboriginal education and well-being. Correlations do exist between these factors and must be taken into account if there is to be a marked improvement in Aboriginal education. The fundamental target should be to achieve a parity of educational status between the indigenous and non-indigenous populations and State governments and federal governments will have to play a pivotal role in the development of that sort of proposal in achieving cross-sectoral co-operation.

In terms of education, the key factor is language. Language can be an obstacle and when seeking information, people are often frustrated because Aboriginal people appear slow or reluctant to answer. A number of factors can be adversely affecting this situation. For a start it is not uncommon for Aboriginal people to relate situations where professionals use jargon or long words and talk too fast, an immediate barrier to understanding. This being the case, Aboriginal people will just sit there, mute and agree with proceedings regardless of their true feelings. Another can be that they consider a question being asked as inappropriate as a relationship with the enquirer is only casual.

Tone of voice is another one and it is equally important. It is not unusual for a brusque, business-like professional approach to be interpreted as rude, thus reinforcing Aboriginal stereotypes that non-Aboriginal people are critical of them. So, it is the issue of society's perception of, and its the attitude towards power. Members of majority groups, frequently possess power over minorities by virtue of their dominant social culture, the profession to which they belong, the history of majority/minority reaction interaction. Individuals must come to terms with this reality and guard against domination and reinforced independencies, and consequently crippling minority initiatives. A society's perception is also critical in terms of their attitudes towards change. We currently live in Australia in a majority culture which is oriented towards rapid change in values, development, progress and individual initiatives. Many cultural groups perceive change differently, are less prepared to accept change on the majority's terms and have established different methods of coping with it. As you can see there is a whole history of attitudes and change and the majority/minority relationships that are going to affect any sort of educational outcomes and achievements. In terms of culture, I think it important that we put the effects of culture shock on us into perspective. Just as we experience some measure of discomfort in having to adjust to different traditions, expectations and beliefs, so Aboriginal people, when they interact with members of the dominant society, experience discomfort in trying to adjust to what they perceive as that society's expectations and beliefs. This can create tension in ordinary daily settings.

The key factor in relation to culture shock is communication. A different system of communication, both verbal and non-verbal, can be a primary stressor in the educational setting. Although the majority of Aboriginal people speak English, tonal differences, colloquialisms, and other factors serve to obscure meaning which can block their access to important cues for responding appropriately. If you have little, or no previous contact with Aboriginal people, you are likely to have difficulty communicating even if you are both patient and sympathetic. I mean the language and jargon of education and management and education and people which may exclude the student or the community person and create anxieties based on ignorance, is in fact a convenient short-hand for the educational professional with benefits which leads to greater efficiency and clarity. Nevertheless, when individuals do not share the same knowledge, those in the know have power over those who do not and they thus consciously or unconsciously reinforce the status differential between themselves, students and the community.

I think there are three aspects of interpersonal communications. These include non-verbal communications, rules and conventions, and acceptably behaviour-etiquette. In terms of non-verbal communication, unspoken messages given and received in Aboriginal cultures, probably have the greatest impact on communication and the potential rapport between yourself and the Aboriginal community. Silence also forms an important part of Aboriginal communication patterns. People will be quite happy to sit, there may be an occasional comment, but there is no obligation to keep conversation flow. For those used to interactions which have a particular focus, whether this be social or professional, tolerance of silence, acceptance of and relaxation of non-communication, can at times prove difficult and stressful. The reverse is also true. That is, at times people will be sitting and participating in four or five discussions at the one time, switching from one to the other with confusing rapidity and change. The only way to deal with the situation is to sit back and listen and to relax with silences and to learn to tune in to local speech patterns and idioms.

In the area of rules and conventions the imbalance of power which always exists between groups, strongly influences trust and interpersonal interactions. Power can be used subconsciously and at times deliberately, by professionals to hide their insecurity about being socially unskilled in an Aboriginal environment. Such an inadequacy may cause you discomfort but more importantly it can be detrimental to negotiations and future associations. Constructive interaction can only be achieved if there is mutual respect and understanding - so take a step back, create space to learn rather than stepping forward on the assumption that you know.

Aboriginal people are not fond of experts who assume that they know everything, who talk too much about their assumed knowledge and generally big-note themselves.

The last one that is very important is the concept of death. Deaths in the Aboriginal community impact upon many due to the all too often young ages of victims, the insular nature of the community and kinship ties which exist between many of the families. At times personal family and community crisis such as death, kinship affiliations, commitment to family and the people's concept of caring and support comes to the forefront, regardless of a persons professional, financial and social obligations or responsibilities. Many Aboriginal people when seriously ill will wish to go home, as that is where they want to die. in their country where they belong. Further, when an individual is ill, in particular when he or she is seriously ill, everyone, not only close relatives, will visit to pay their respects.

## SPECIFIC CULTURAL TRAITS

Before you discuss Aboriginal education you need to be fully aware of some of the issues involved in Aboriginal culture which have a significant impact on the success or failure as you as an educator, whether it be at the primary level, (elementary level), the high school level,(secondary school level) or at the College or Higher Education level.

The first area to be aware of is the area of 'extended family'

A) The loyalty to family this can involve :
- defending relatives, this could mean any other Aboriginal students
- attending funerals, and this is a cultural expectation of Aboriginal people
- minding family members, young or old
- family crisis and community commitments may outweigh the children's educational needs
- adopting adult roles and assuming adult responsibilities
- forming friendship groups within Aboriginal and family groups, exclusive of other people

B) Respect for Adults
- Looking after older people
- Calling adults, especially old people, Aunty or Uncle ( even when they are not related).
- Acknowledging and giving respect and allegiance to a wide range of kin and community members

Another area that is important is the relationships outside the family and this is broken up into three sections.

A) Is person motivated rather than task motivated
- tasks are undertaken in a co-operative way
- students will not perform a task if there is

seemingly no sense in it
- students will perform a task, motivated by the person who suggests it rather than being motivated by respect for authority or by the nature of the task

B) Sharing
- common ownership of clothing and school equipment
- tasks undertaken on a co-operative basis
- tasks shared with relatives

C) Self Esteem
- low self-esteem outside family and Aboriginal community
- Very strong in the family - children know who they are and where they belong and what their responsibilities are

The other important point in terms of cultural differences is eye contact. Eye contact is one feature.that has been commented on as being different in its use. For Aboriginal people, it is discourteous to maintain constant eye contact or even to give eye contact in specific communicative context. In situations when an Aboriginal child is being reprimanded it is highly unlikely that eye-contact will remain. For example, also when an elder is speaking, other Koori people are liable to slightly hang their heads as a show of respect. In another area, tone of voice is important, because Aboriginal people respond when addressed in a quite tone of voice.

Verbal - the word no, does not exist in the Aboriginal language. So hence you are likely to receive a Yes or a Maybe to most questions. That does not necessarily mean that agreement or acceptance is being given. In the Aboriginal culture there is value placed on brevity. You can expect short answers to questions, lack of dialogue does not mean passive aggressiveness or non-co-operation or stupidity.

The Issue of Request - when you want an Aboriginal person to do something, request rather than instruct. Orders are associated with past experiences of authority, police, prisons and welfare intervention. So you would be a lot more successful with an Aboriginal student if you request something rather than instruct them to do something.

The Issue of Co-operation - to engage Aboriginal People's co-operation you ask rather than tell.

Individual Attention - Drawing attention to an Aboriginal in a group can cause embarrassment or shame which in turn reduces the likelihood of co-operation. Try to deal with the individual away from the group.

There are a few main things that teachers can do to help Aboriginal children and students learn more effectively. Firstly :

- recognise that Aboriginal people have an Aboriginal identity and an Aboriginal culture with characteristics not shared by other cultures or groups in the community. It is a unique contemporary culture

- recognise each Aboriginal student as an individual

- recognise that Aboriginal students are individuals within a group
- recognise that some traditional concepts, particularly kinship, still maintain a very strong influence on contemporary culture
- recognise that 200 years of oppression by the dominant white society determines the attitudes and reactions of Aboriginals today
- recognise that economic domination by the white community has resulted in hardships for most Aboriginal people in areas of health, housing, employment and education
- recognise that Aboriginal children from other parts of Australia also have different cultures
- recognise that Victorian Aborigines have a contemporary culture with only limited access to their Victorian traditional culture

Basically, teacher expectations are critical to successful learning taking place, as they are with any other student.

- You have to believe in the children's ability to achieve
- You must transmit this belief to the children
- You must be sincere and sensitive. How you respond initially to a Koori student will determine the basis of your long-term relationship

The thing I would like to stress here is that I think Aboriginal children, as my personal experience attest to, better than any other children that I have been involved with as a teacher or educator, can really have a sixth sense of being able to read body-language. Often I hear the term or you hear teachers say "That student just doesn't like me, he won't work for me, he just won't co-operate." I like to turn that around and ask the question "Maybe your body language is telling your student that you don't like them?"

In terms of any teacher student success another key factor is, like success of any student, there has to be a very good teacher parent interaction and participation by parents in their parents schooling. You may find in that area, that many Aboriginal parents are shy and reluctant to talk to teachers and this may be due to their own experiences and their own poor experiences in the schooling system when they were children. Firstly:

- parents may take a long while to feel confident about the relationship because of their own school experiences, past dealings with authorities in institutions and anxiety about the child's achievement. So be prepared to wait.
- because of the emphasis on personal relationships, the response to your contact with the parent or other significant adult can be much greater than with a non-Aboriginal family.

- when you form a mutually supportive relationship with a parent, cultural differences would be perceived with sensitivity and bond will be established.

- lastly start the relationship early in the schooling year - so that it develops positively throughout the year.

I think that in terms of your attitudes to Aboriginal students, or the teacher's attitude to Aboriginal students, there is a cultural checklist which I have seen which I have used in the past with some success.

These are the questions on the cultural checklist and I think they would apply to most Indigenous people and to Indigenous kids attending non-Indigenous institutions with a majority of non-Indigenous students and so on.

1. Do I accept that Aboriginal people are different to Australian people / non-Aboriginal people and why?

2. What do I feel or believe about Aboriginal people.

Obviously this is a check-list, I mean this check list is designed for the teachers and the educators dealing with Aboriginal students.

3. Do I consciously feel that I treat Aboriginal people differently from non-Aboriginal people and why?

4. Are there some behaviours that I do not understand or consider unusual and why?

5. Do I have empathy for Aboriginal people and interest in their culture and why?

6. Am I prepared to negotiate with the Aboriginal person and/or community.

7. How dc I match my expectation of success with those of the Aboriginal person.

## THE BENDIGO REGION - A TRIBAL BACKGROUND

In order to discuss the role of the Aboriginal Tertiary Support Unit, La Trobe University, it is important to provide a little background on local Aboriginal clan. The local Aboriginal clan in the area surrounding Bendigo is known as the Dja Dja Wurrung clan. In terms of their history, it is a clan that surrounds Bendigo and regions around Korong and surrounding areas. The basic land owning unit of the Dja Dja Wurrung society was a clan, a named localised patrilineal descent group whose members had an historical, linguistic, religious and genealogical identity. The clan was associated with what we can call an 'estate', defined as a traditionally recognised locus, that is, its 'country, home, ground or dreaming place'. An estate was more or less a continuous stretch of country in which a special site, or constellation of sites, was located. The clan was the land-owning, land-renewing, land-sustaining unit of Aboriginal society.

The Dja Dja Wrung people also had their own language but it was divided into several tribes or several clans and sometimes as many as ten or twelve existed within the Dja Dja Wurrung, each of which has a distinctive appellation. Basically each of these tribes or clans had its own district or country, its extent at least, and in some instances, its district boundaries being well known to the neighbouring tribes or clans. This subdivision of the territory even went further than that. Each family had its own locality and to this day the older men and the elders can clearly point out the land which their fathers left them, which they once called their own.

## ROLE OF THE ABORIGINAL TERTIARY SUPPORT UNIT - LA TROBE UNIVERSITY, BENDIGO

In discussing the Aboriginal Tertiary Support Unit and explaining the current services and systems we have in place, one must first explain the background of our ATSU Unit. Then we can explain the direction it has now taken to achieve the basic objectives for higher education in our state and the systems within which we work. The Aboriginal Tertiary Support Unit a La Trobe University, Bendigo was established in 1983 to provide academic and personal support to Aboriginal and Torres Strait Islander students who are enrolled in any undergraduate or postgraduate course at La Trobe University, Bendigo. The types of support areas ATSU caters for are careers counselling, financial advice, tutorials, course requirements and entry, computer facilities and also family and personal support. Basically our role is to make the students' University experience a positive and fulfilling one by providing a culturally relevant learning environment which will enhance their study and educational outcomes. The ATSU also encourages improved participation rates in higher education for Koori students and seeks to have significant impact and influence in encouraging positive attitudes in the University and the wider community. The ATSU works very closely with relevant groups within the University, local Koori groups and the wider community to achieve its aims. People sometimes don't appreciate that Aboriginal students coming to our institution face a very daunting task when you consider there are some five and a half to six thousand students at our campus, and so most times Aboriginal students find it a very compelling and daunting experience just to enrol and turn up to do their course. Especially when one considers that the majority of those students come from very remote areas and remote communities from other areas of the state, often having to relocate just to do their tertiary education in Bendigo. One must appreciate and understand that for these students to be successful and to achieve their aims and their outcomes, they have got to be given all the necessary support. Pastoral support, welfare support and tutorial and educational assistance must be provided to ensure that they attend and maintain their focus, and are happy in their environment allowing them to achieve their potential goals.

One must understand that the needs of the Aboriginal student are different, in particular in Higher Education, where they are going to be markedly outnumbered, some probably 100 to 1 on occasion, in terms of being an Aboriginal student in a non-Aboriginal population. Basically, anything happening to an Aboriginal student is going to have a significant impact merely because their needs, and the stresses on those students. That is, if a non-Aboriginal student is one of five or six thousand students who is currently not coping or is having difficulty with the course or with their lecturer or some assignment, then the impact of that issue is not as significant on that student because there are going to be several thousand other non-Aboriginal students that that person can share their situation with, and share their stresses and discussion with. Whereas the Aboriginal student in the same situation maybe at times one of only thirty students in the lecture room or a tutorial where there are no other Aboriginal students for support. There may be sixty or 100 Aboriginal students right across the University in some cases, and that again presents the problem of being very much a minority group and not being able to assist and support each other, especially when one remembers the strong kinship ties that Aboriginal people are used to. To be taken away from that without their family support at the University and be living away from home in their communities is a problem we have to constantly deal with. Individual needs are critical and the Aboriginal Tertiary Support Unit has to address and assist those students with their needs, and make sure that their needs are met to ensure that they enjoy their educational experience. We constantly stress at the University that Aboriginal people are not all the same. It is not ok to simply say that student is Aboriginal. They very much have different cultures depending on what community they are from, what area of the country they are from and what State or Territory they are from and those differences can be significant. So again, whilst we must be aware of their cultural differences we must also understand the complexities that exist within those cultural differences.

One of the things that we are currently doing is that we are trying to increase the awareness of the ATSU at La Trobe University and to make students more comfortable with the thought of entering a higher education institution by getting the students at a younger age. One of the programs that we are currently piloting is a program called the Transition University Program where the University will be aiming to focus on 11th and 12th year students who are in our main catchment areas in the Northern regions of our state, and central regions of our state. The main aim of the program will be to provide a greater awareness of the University, its roles, its functions, its systems and structures. Students who participate in the program will have the opportunity of meeting other Aboriginal students currently enrolled at La Trobe University, Bendigo and they will be able to share their experiences about University life with them. While in Bendigo the participants also meet local Koori elders and local community leaders and members of the local Aboriginal Co-operative which is the Dja Dja Wrung, in order to gain a more balanced view of life in Bendigo. The participants will meet key people at our University here so that they can gain some firsthand experience of what actually happens at a University and hopefully this will alleviate some of the myths, the fears and anxieties that many Aboriginal students feel about the prospect of University or Tertiary life. Furthermore, the opportunity to mix with and have access to positive role models will hopefully encourage the students to consider tertiary education at our University as a viable and suitable option in the future. This program will be conducted in stages, remembering that our academic year begins in March and ends at about November. Stage One is bringing students in small groups of twenty or thirty from various areas or communities around the state on daily visits where the students actually visit the University in small groups together with their friends and families. The University and the Aboriginal Tertiary Support Unit would look after them for the day, taking them around town, showing them the support facilities available, and the community people. Students would attend some guest lectures and presentations by lecturers under normal circumstances, so they can get a feel for what a lecture is. On those daily visits we would hope that some relationships and foundations are set in place for us to build up a good rapport with the student and let them return back to the community until they finish their year twelve education and then consider us again as a viable option to do their further study.

Stage Two of the Transition University Program will be conducted at the end of November when most of the University has actually shut down after exams. This involves bringing all those students that participated in Stage One back into the University for a 4-5 day period, and participating in a structured program of activities. Basically Stage Three would be very similar to Stage Two but they would then be mixing with other students, not only Aboriginal students. Hopefully the positive gains and barriers we have overcome in Stage One and Two, would allow them to feel comfortable about participating in Stage Three. Stage Four is enrolling in our University to start the following year. Another aspect of the TUP is those students that were in

Year 11, who have another year of schooling to go before they graduate, would be brought back early in the following year to allow them to attend evaluation workshops so that we can monitor and co-ordinate the future running of the program. This program will hopefully be running for the first time this year and we are quite confident it will create some significant interest, which will be reflected in the increase in enrolments for Aboriginal students.

Whilst Bendigo is a good sized town of approximately 100,000 people, there are basic areas which we have found difficulty with in terms of supporting Aboriginal students in our community. Bendigo does not have a large number of Aboriginal people and therefore it means that we do not have any suitable culturally appropriate and relevant public housing and accommodation which caters for Aboriginal students. In particular for those that are moving away from their communities and move to our town. Whilst many are quite keen to enrol inn our University courses, we often find one of the most daunting hurdles we have to overcome is to provide adequate and culturally relevant housing for those students to live in. An Aboriginal Hostel system exists in most regional town centres and in capital cities which is run by an Aboriginal community organisation and caters for similar situations, is low cost housing in a group situation. These hostels also take into account the Aboriginal culture, and the need for those people to be living together and to be supported by others around them. So one of the real priorities for our Unit at the moment is the provision of such housing for prospective future students. Whilst a main priority would be an Aboriginal hostel, we will consider all other options.

We are currently developing some initiatives to employ more Aboriginal people in our Unit to try and get out into the community in the area of community support and community liaison. They can be out there dealing with the sorts of daily issues that confront our Aboriginal students in terms of their lectures and their assignments and their well-being on a personal and private basis as well.

An Aboriginal Tertiary Support Unit in an Institution such as our University here is constantly involved on a daily basis in the policy direction, curriculum development, and content of any curriculum material that is taught at the University. We are constantly involved in the consultation process with the various Faculties within the University that have to deal with Aboriginal issues, and our role is to oversee this to ensure that an Aboriginal perspective is included in any teachers or any documents and lectures that involve or pertain to Aboriginal people.

## CURRENT TRENDS IN HIGHER EDUCATION FOR ABORIGINAL PEOPLE

Finally, Aboriginal and Torres Strait Islander University students are mostly enrolled at present in two fields of study, basically in the arts and in the humanities or in the social sciences and education fields. The third major field of study for Aboriginal and Torres Strait Islander University students is business administration and economics. In terms of levels, the proportion of Aboriginal and Torres Strait Islander students enrolled in degree and higher degree courses, has increased in recent years, correspondingly the proportion of Aboriginal and Torres Strait Islander University students enrolled in diploma and certificate award courses has actually decreased over the years. The number of degrees conferred on Aboriginal and Torres Strait Islander University students has actually increased in recent years and a growing number of students are completing higher degrees. Aboriginal and Torres Strait Islander University students overall completion rates are however, still below the completion rates of other Australian University students. The last census done in 1991 by the Australian Government shows that there are increases in the overall participation of young Aboriginal and Torres Strait Islander people in all sectors of education. Schooling, TAFE and the Higher Education University area. However, the sixteen to twenty-four year old education participation rate for Aboriginal and Torres Strait Islander people is about half that of other Australians as it was in 1996. The increase in Aboriginal and Torres Strait Islander participation is 5.4%, not as great as that for other Australians, which is in fact, 9.2%. In the sixteen-twenty-four year old age group there are major differences in participation by urban and rural locations as well, which are quite interesting for us given the location of the student population that we cater for. For example, between 1986 and 1991 participation rate of Aboriginal and Torres Strait people living in urban areas improved by 7% - from 17.8 to 24.8. In contrast, the rural participation only improved by a mere 2.2% from 11.2 from 13.4. The main gain in participation was in the capital cities, up by 9%, while the area of least improvement was in fact in the rural localities where the participation rate increased by merely .5%. Obviously some of the factors discussed earlier in terms of Aboriginal cultural needs, and the factors that may affect the enrolment of students in higher education, and their subsequent success, could be relevant in these statistics.

## THE CURRENT SITUATION

Overall, the issue of Aboriginal education in this country is one that affects and has an impact on many people in many areas, and it is that holistic approach to education that I think is important. In terms of our Aboriginal Tertiary Support Unit, our strategy over the next few years is to ensure the participation of Aboriginal and Torres Strait Islander students in Higher Education increases. We are also trying to improve the rate of mature age students, and possibly change the way we deliver our programs through flexible service delivery into the communities, all this will be a major change in direction. This could actually improve the enrolments by taking the education back to the communities rather than the students having to attend our University.

## STRATEGIC PLANNING FOR THE FUTURE

In rural Victoria, in particular, where we currently have our University and Bendigo as a campus, there is a real desire inn our communities to be involved in University education but there is a recognition that courses offered would be limited until viability factors become evident and long term. So certainly, the flexible service delivery and the notion of having tertiary education in our communities is one that we as a University and other Universities and Higher Education Institutions must consider over the next five to ten years. We have to recognise that second-chance students are hungry for education and are able to be role-models in their institutions. There are numerous opportunities to both enrol mature age students and to employ elders and leaders as catalysts for curriculum development student support programs. The idea of Koori spiritual leaders being fundamental to the average Koori students' success must not be overlooked or under-estimated. Part of the problem is that Koori people are not targeted as preferred mainstream students by Universities, consequently well established options like distance education, part-time study, open-learning programs, undertaking similar subject studies, including the use of interactive multi-media technology, are not principle strategies used by Victorian Universities to deliver various types and levels of programs to Victorian Aboriginal people.

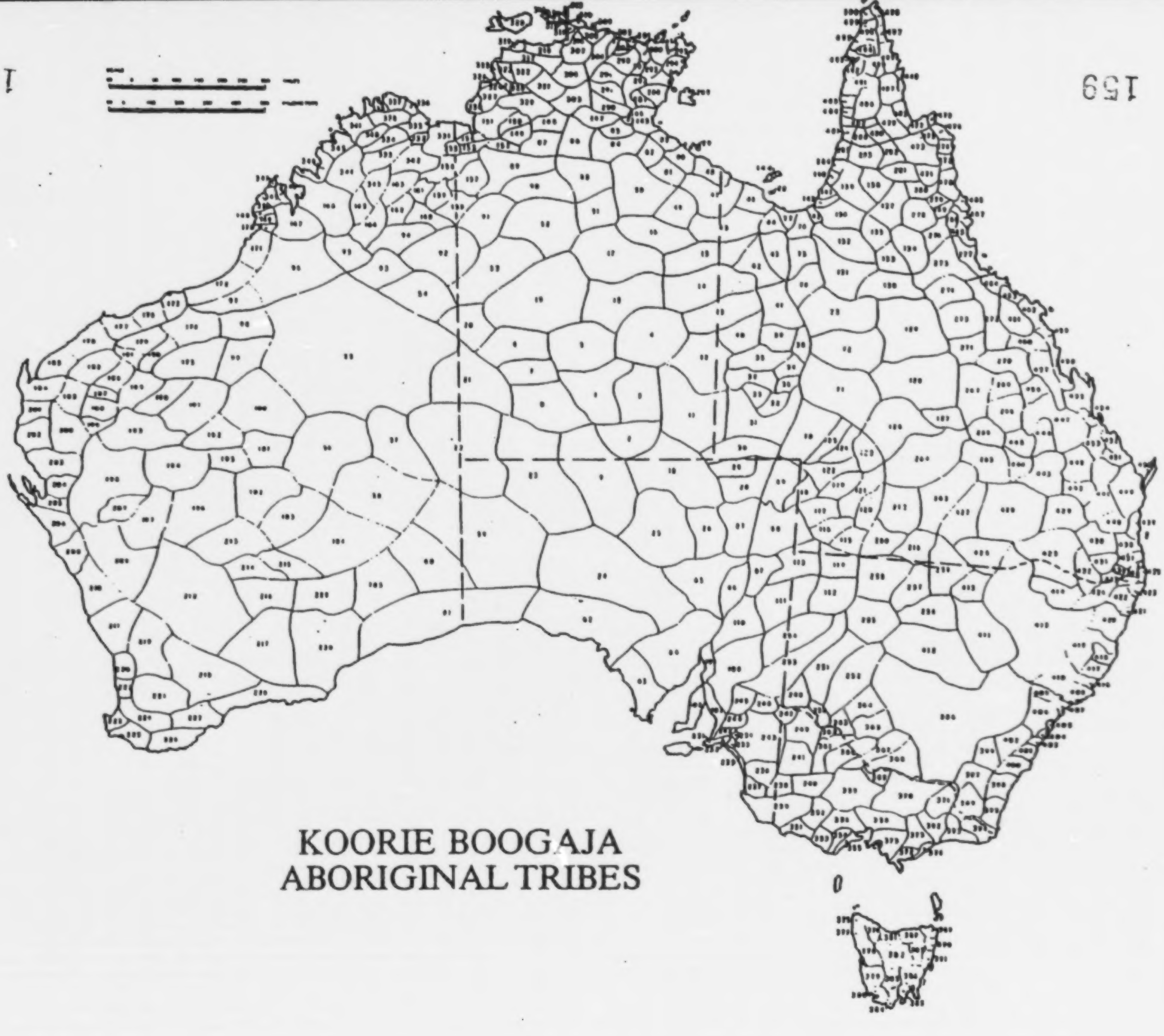
## SUMMARY

In the years to come it will be important that Universities and the mainstream education sector in this country, fully recognise the Koori people who are equivalent home culture professors, such as elders. Elders are imminent scholars who merely lack a whiteman's qualification and I think that each time the system rejects such people and refused to acknowledge them in the context of academic equality, the Koori students and Koori staff also suffer rejection. One of my favourite terms that I constantly use is in terms of the Koori elders is that "Every time that an elder dies, a library burns". There has to be a significant effort from not only the Aboriginal community, but the wider community in our state, to really work very hard over the next five to ten years, if it isn't too late already, to ensure that there are significant oral histories taken from Aboriginal elders across our State. There is a real danger that all that knowledge could be lost and this could have significant impact on the education system at every level. Certainly, we as a University are trying very strongly at the moment to involve the elders in the community in many of our teachings and we are currently developing several programs where the elders and community people are actually delivering many of the lectures in their own community and also at the University. This still raises some problems, with many elders and many community people, still not having confidence in educational institutions as a result of their own experiences over the years. There still exists a fear of the institutions dealing with the cultural and intellectual property of the elders, some elders generally believing that whilst Institutions seem willing to attempt to implement Koori views or perspectives, they will only respond in context of their long held and entrenched academic and pedagogical rules. Therefore, the role of the Aboriginal Tertiary Support Unit is an interesting one and a diverse one having to deal with many interesting barriers before successful outcomes are achieved.

Overall, there are several things that we at La Trobe University in the ATSU are trying to address in terms of Aboriginal education and the direction in which we are heading. Firstly, we have set up an Aboriginal Education Committee with appropriate representation from each of our campuses to determine the issues which would benefit from the overall University perspective, and that particular committee continues the practice of maintaining adequate Aboriginal representation. This committee advises on all matters pertaining to the issues of Aboriginal and Torres Strait Islander education on each campus. We have also decided to, as a Unit, adopt a pro-active culturally relevant, public relations push to lift our profile, aimed at trying to increase our awareness and certainly lead to a higher student intake in the coming years. We will continue to pursue our current policy emphasis on equity and participation, and build on our present successful policies that we have put into place.

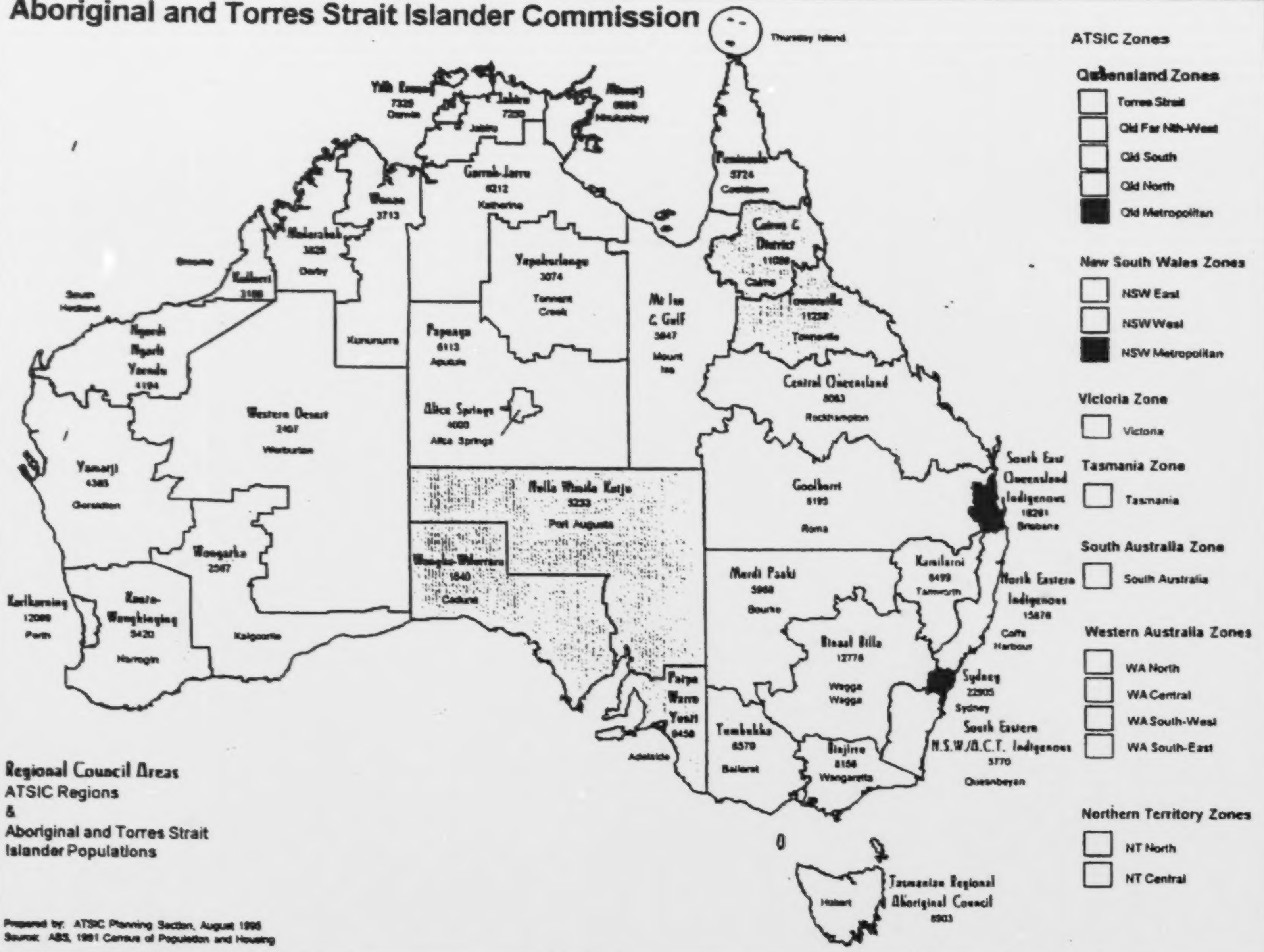
In summary, it is important to say that participation rates of indigenous people in education and training is particularly low in comparison to Australian norms. It is essential that Aboriginal and Torres Strait Islander students have the opportunity to take part in all levels of education in a way that is relevant, enjoyable and useful. Social justice principals demand that Indigenous people feel that education and training providers value their involvement, and the programs that they offer should consider their cultural background, needs and ways of learning. There are certain barriers in access to educational services, including higher education. These barriers are compounded by other factors which impede educational participation by Aboriginal and Torres Strait Islander people, including significantly higher incidence of health and learning problems, limitations in curriculum regarding cultural context, teaching styles and forms of organisational assessment, different language backgrounds, limited knowledge and understanding of Aboriginal and Torres Strait Islander cultures by teachers. Overall, all education and training providers should provide courses and training to ensure that Aboriginal and Torres Strait Islander students do not face prejudice and racism from other students and staff. As a result, it is critical that we have early intervention in all health or welfare issues and develop counter-racism procedures so that we address any educational problems at a very early stage. In all of these processes it is necessary that the heritage and identity of Indigenous students is continuously affirmed. Programs that provide training and development for teachers, at both pre-service and in-service levels, are essential.

In conclusion, the important thing for us to understand as educators, is that regardless of the level we are teaching, teaching doesn't actually lead to learning. As a teacher we must provide the proper environment for learning to take place. Maturity sometimes leads to learning because it leads to a better understanding, but I think that maturity is a lifelong development. In the end it is our responsibility as educators to provide the role models, and lead the way and provide a suitable working and positive learning environment which then engenders positive outcomes from the students. In the end, it is important to say that knowing and learning are not the same thing.



KOORIE BOOGAJA
ABORIGINAL TRIBES

# Aboriginal and Torres Strait Islander Commission


Thursday Island
Yilli Rreung
7329
Darwin
Jabiru
7250
Jabiru
Miwatj
6806
Nhulunbuy
Garrak-Jarru
6212
Katherine
Wunan
3713
Malarabah
3629
Derby
Broome
Kullarri
3186
South Hedland
Ngarda
Ngarli
Yarndu
4194
Kununurra
Yapakurlangu
3074
Tennant Creek
Papunya
6113
Apatula
Alice Springs
4000
Alice Springs
Mt Isa & Gulf
3847
Mount Isa
Peninsula
5724
Cooktown
Cairns & District
11086
Cairns
Townsville
11238
Townsville
Central Queensland
8063
Rockhampton
Western Desert
2407
Warburton
Yamatji
4383
Geraldton
Nulla Wimila Kutju
3233
Port Augusta
Goolburri
6195
Roma
South East Queensland Indigenous
18281
Brisbane
Wongatha
2587
Wangka-Wilurrara
1840
Ceduna
Karlkarniny
12089
Perth
Kaata-Wangkinyiny
3420
Narrogin
Kalgoorlie
Murdi Paaki
5968
Bourke
Kamilaroi
6499
Tamworth
North Eastern Indigenous
15876
Coffs Harbour
Binaal Billa
12776
Wagga Wagga
Patpa Warra Yunti
8458
Adelaide
Sydney
22905
Sydney
South Eastern N.S.W./A.C.T. Indigenous
5770
Queanbeyan
Tumbukka
6570
Ballarat
Binjirru
8156
Wangaratta
Tasmanian Regional Aboriginal Council
6903
Hobart
ATSIC Zones
Queensland Zones
☐ Torres Strait
☐ Qld Far Nth-West
☐ Qld South
☐ Qld North
■ Qld Metropolitan
New South Wales Zones
☐ NSW East
☐ NSW West
■ NSW Metropolitan
Victoria Zone
☐ Victoria
Tasmania Zone
☐ Tasmania
South Australia Zone
☐ South Australia
Western Australia Zones
☐ WA North
☐ WA Central
☐ WA South-West
☐ WA South-East
Northern Territory Zones
☐ NT North
☐ NT Central

**Regional Council Areas**
ATSIC Regions
&
Aboriginal and Torres Strait
Islander Populations

Prepared by: ATSIC Planning Section, August 1996
Source: ABS, 1991 Census of Population and Housing

# KEY TO MAP

Aranda (Western) 1
Aranda (Southern) 2
Aranda (Eastern ) 3
Iliaura 4
Anmatjera 5
Nalia 6
Ju:Mu 7
Kukatja 8
Antakirinja 9
Wonkanuru 10
Wonkamala 11
Andekerebina 12
Jaroina 13
Wakaja 14
Indji:Linji 15
Wambaia 16
Waramana 17
Kaititj 18
Walpari 19
Waianara 20
Pintubi 21
Pitjadjara 22
Jadkundjara 23
Kokata 24
Arabana 25
Tirari 26
Dieri 27
Namen 28
Karanuru 29
Jeljendi 30
Mitaka 31
Karaja 32
Konkalenja 33
Uladlilia 34
Wonkadjera 35
Rak:Aic 36
Rinurinu 37
Janda 38
Jalene 39
Maule 40
Kalkadune 41
Noborundi 42
Maikudun 43
Mingin 44
Wa:Nji 45
Jokula 46
Karawa 47
Njanga 48
Kunindiri 49
Kotandji 50
Tjingili 51
Bingunena 52
Walmala 53
Gogoda 54
Bedeno 55
Nan:A 56
Na:Dadjara 57
Mandjindja 58
Nalea 59
Wonga:I 60
Mimin 61
Wiranu 62
Nauo 63
Pankala 64
Kujani 65
Wailpi 66
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Jandruwanta 68
Jauraworka 69
Karuwali 70
Majuli 71
Koa 72
Wanamara 73
Maikakari 74
Maijabi 75
Kukatji 76
Kalibamu 77
Malununde 78
Walu 79
Janjula 80
Binbinga 81
Newin 82
Wadere 83
Wilingura 84
Alawa 85
Janmen 86
Bulinara 87
Kwarandgi 88
Ngarinman 89
Mudbara 90
Manu 91
Buna:Ra 92
Julbre 93
Djaru 94
Wulumari 95
Ianala 96
Widagari 97
Djarga 98
Targudi 99
Mardo 100
Tjitijamba 101
Pini 102
Tjalkadjara 103
Nanatadjara 104
Murunitja 105
Nar:Anga 106
Kauma 107
Nadjuri 108
Nukunu 109
Jadwaura 110
Maljanapa 111
Wanjiwalku 112
Wadikali 113
Karengapa 114
Bitjara 115
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Wangere 140
Kungere 141
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Okerlika 143
Lardi:L 144
Mara 145
Jukul 146
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Karaman 148
Wardaman 149
Djaminbu 150
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Mariu 153
Gulunarin 154
Malnin 155
Miriwun 156
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Djugun 169
Jauor 170
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Nanamade 172
Nerla 173
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Ku:Nja 263
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Nuri 265
Pitjare 266
Jagalinu 267
Kairi 268
Wangan 269
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Mian 271
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Kokopatun 276
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Djankun 279
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Wureno 314
Oitbi 315
Nardok 316
Djowei 317
Norweilemil 318
Larakia 319
Tiwi 320
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Awar: Ai 322
Kunarakan 323
Mul:Ukmul:Uk 324
Djerait 325
Wo:Gait 326
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Noedamin 329
Jilnali 330
Gadjeron 331
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Wilawila 340
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Wuljamidi 342
Guidj 343
Unaringin 344
Maialna 345
Worora 346
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Gu:Njitjmara 351
Tjapwuron 352
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Kolaknat 354
Wataurun 355
Kurun 356
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Wemba Wemba 360
Wati Wati 361
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Mutimuti 363
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Na:Rina:Ri 365
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Berap:Era:Pe 367
Ju:Ti 368, Ju:At 369
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Jaitmathang 371
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Braiakaulun 373
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Brayl:Wun:Yer 383
Lylue:Quonny 384
Mellukardee 385
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Peeber:Rangner 388
Pairre:Beenne 389
Pangen:Mairer:Warener 390
Loontemairrener 391
Brabralun 392
Krauetunalun 393
Bidewel 394
Teura 395
Darigo 396
Welgal 397
Walban 398
Nanawal 399
Wandandian 400
Wodi Wodi 401
Gandanara 402
Turawai 403
Kameraigal 404
Daruk 405
Darkinun 406
Awabakal 407
Wonmi 408
Won:Arua 409
Geawegal 410
Koinberi 411
Wonaibon 412
Kamilaroi 413
Weraerai 414
Ualarai 415
Birpa:I 416
Namba 417
Na:Ku 418
Daingati 419
Ba:Nbai 420
Jieger 421
Badjelan 422
Ara:Kwal 423
Jukembal 424
Bigambul 425
Koamu 426
Kungari 427
Mandandanji 428
Barungam 429
Giabel 430
Keinjen 431
Kambu 432
Widjebal 433
Kalibal 434
Minjenbal 435
Kitabal 436
Jubambe 437
Jagara 438
Dal:A 439
Noera 440
Waka Waka 441
Bjaku:Nde 442
Ji:Man 443
Kotmburia 444
Karinbel 445
Wadje 446
Ka:Nulu 447
Koren Goren 448
Kabi Kabi 449
Batjala 450
Taribelen 451
Goen 452
Tulua 453
Baiali 454
Darembal 455
Kabelbara 456
Barada 457
Koinjmal 458
Juipera 459
Wiri 460
Biria 461
Gia 462
Juru 463
Bindal 464
Kerama 465
Djirubal 466
Natjen 467
Idindji 468
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Mulundji 470
Kokojelandji 471
Kokobididji 472
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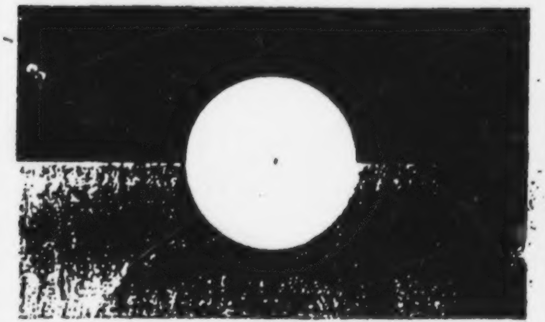
Kokoimudji 474
Kokowara 475
Karbunge 476
Bakanambia 477
Mutumui 478
Ajaba 479
Olkuld 480
Jir Joront 481
Walmbaria 482
Barunguan 483
Wiknatanja 484
Wikepa 485
Wikminkai 486
Kandri 487
Ombri:Le 488
Pakadji 489
Jinwum 490
Wikinpana 491
Winduwinda 492
To:Tj 493
Tepiti 494
Nathokodi 495
Lo:Tiga 496
Mu:Tjati 497
Jaoaikana 498
Neamidi 499
Ankamuti 500

## The Aboriginal flag



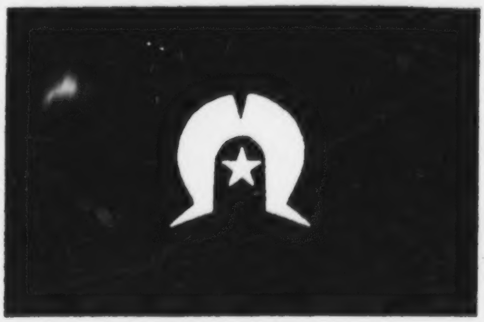
The Aboriginal flag is divided horizontally into equal halves of black (top) and red (bottom), with a yellow circle in the centre.

The black symbolises Aboriginal people and the yellow represents the sun, the constant renewer of life. Red depicts the earth and also represents ochre, which is used by Aboriginal people in ceremonies.

The flag — designed by Harold Thomas — was first flown at Victoria Square, Adelaide, on National Aborigines' Day on 12 July 1971. It was used later at the Tent Embassy in Canberra in 1972.

Today the flag has been adopted by all Aboriginal groups and is flown or displayed permanently at Aboriginal centres throughout Australia.

## The Torres Strait Islander flag



The Torres Strait Islander flag — designed by the late Bernard Namok — stands for the unity and identity of all Torres Strait Islanders.

It features three horizontal coloured stripes, with green at the top and bottom and blue in between — divided by thin black lines.

A white dhari (headdress) sits in the centre, with a five-pointed white star underneath it.

The colour green is for the land, and the dhari is a symbol of all Torres Strait Islanders.

The black represents the people and the blue is for the sea.

The five-pointed star represents the island groups. Used in navigation, the star is also an important symbol for the seafaring Torres Strait Islander people.

The colour white of the star represents peace.

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# Planning Academic Programs for American Indian Success

## Learning Strategies Workshop

Submitted By: Linda Goin
San Jose, California
United States

# PLANNING ACADEMIC PROGRAMS FOR AMERICAN INDIAN SUCCESS

By Linda Goin

## The Traditional Education System

Academic success of American Indian studens has historically been lower than that of any other ethnic group, regardless of what tribe they originated from or what schools they attended. Only 65% have high school education's and only 9% have bachelor degrees or higher. Despite small advances in the 1990's they are still proportionately below the total population by 75%. There are a number of predictable reasons for these alarming statistics. Considering the historic origin of the traditional education system and differences in world view, communication styles, language registers, learning and teaching styles coupled with assessment methods one could only predict a high measure of academic failure.

The traditional education system as we know it in the United States was originally developed for and by the European upper class population:

> "Instructional methods of the traditional classroom, were not invented all in one stroke, but evolved within an upper-class segment of the European population and thus were naturally shaped by the capacities, culture, and needs of those children whom the schools were primarily intended to serve."
>
> "At least implicit in the system as it originally developed was the expectation that not all children would succeed. We have accepted traditional instruction so completely that it is extremely difficult even to imagine much less to put into practice any radically different forms that the education of children could take."
>
> (Harvard Education Review, Winter-1969)

The traditional education system currently being used in the United States was designed for the white European population to excel. This becomes more evident when you test the learning styles of different segments of the population and compare the results to the current teaching styles which are prevalent in the classrooms today.

## Left-Brained Right-Brained Specialization

Dr. Lloyd Elm (Onondaga) a principal at a mentor school in New York, brought in a testing firm to test all 800 of his students for left-brained and right-brained learning styles. The school was located in the heart of an Italian neighborhood, but served a large segment of the American Indian population. These were the results reported back to him on the learning styles tests done by ethnic populations. Anglo and Asian students were primarily left-brained, and American Indian and African American students were primarily right-brained in learning styles. Latino students fell in the middle between left-brained and right-brained, and are divided between the two learning styles. Below is a chart that characterizes left-brained, right-brained learning characteristics:

| Left-Brained | Right-Brained |
|---|---|
| Speech | Visual/Spatial |
| Reading | Musical |
| Writing | Artistic/Symbolic |
| Computational | Perception of Patterns |
| Sequencing | Holistic |
| Logical | Emotional (intonation) |
| Analysis | Synthesis |
| Rational | Intuitive |
| Name Recognition | Face Recognition |
| Focus on Detail | Recognition of Complex Figures |
| Time Oriented | Timeless |
| Cause and Effect | Gestalt |
| Complex Motor Sequences | New Kinesthetic Data |
| Part to Whole | Whole to Part |
| Rules, Codes, Creeds | Heart-level convictions |
| Verbal Communication | Non-Verbal Communication |
| Rational | Non-Rational |
| Male | Female |
| Scientific Orientation | Tribal Orientation |

## Teaching and Assessment Biases

Specialization of the right and left hemisphere are extreme opposites. Obviously the same teaching techniques and assessment methods are not going to be appropriate for both. Yet, most standardized tests and classroom teaching methods are extreme left-brained in approach. The other problem with standardized tests, is that they don't measure what was taught in the classroom. Assessment should follow or be incorporated into the teaching process. Assessment methods should vary according to the concepts taught, and the approach used in teaching the concepts to be tested. Standardized tests are usually have only one correct answer. Several of the answers could be correct, but there is only one right answer. These types of tests are at the lowest level of Bloom's Taxonomy:

## Bloom's Taxonomy

Evaluation

Synthesis

Analysis

Application

Comprehension

Knowledge

Repeating basic facts back on an exam are at the knowledge level on Bloom's Taxonomy. Comprehension and application might be used on some standardized tests. Right-brained learners must be able to see the application of the knowledge before they will accept it as valid and useful to them. They are functioning at the evaluation, synthesis and analysis level on Bloom's. To be forced to accept one right answer would be difficult, because each answer would have to have a qualifying statement.

## Learning Styles - An Overview

Resent research identifies that students have seven different learning styles. Howard Gardner has identified these learning styles and used them to explain how and why students will excel in one area and have difficulty in another. This theory has been published since 1985, and yet very few institutions have used this information to change classroom teaching and assessment techniques, and many educators have a difficult time putting this theory into practice. If we divide Gardner's Seven Intelligence's into left-brained and right-brained categories it helps us understand cultural differences and their educational implications:

| Left-Brained | Right-Brained |
|---|---|
| Linguistic | Spatial |
| Logical-Mathematical | Musical |
| Intrapersonal | Interpersonal |
|  | Bodily-Kinesthetic |

**Left-brained learning styles are explained as follows:**

Linguistic; Learns new words easily. good at reading, writing and spelling. Loves word and word puzzles.

Logical-Mathematical; Thinks in a logical mathematical manner. Easily sees the logical sequence that occurs in a mathematical problem. Easily sees the abstract thought through the math process.

Intrapersonal; Prefers to work alone. frequently competitive.

**The right -brained learning styles are as follows:**

Spatial; Is very artistic and can imagine the other side of an object not visible. Best at drawing rather than writing down directions. Can follow a diagram better than written instructions.

Musical; Is very musical and expresses themselves through music. Can keep a beat and remembers math and grammar rules better when put to a rhythm or beat.

Interpersonal; Learns best in a group. Learns by interacting with others.

Bodily-Kinesthetic; Well coordinated. can copy a physical action of another, good athletes.

Ethnic variations in learning styles can partially be explained by world views.

## World View

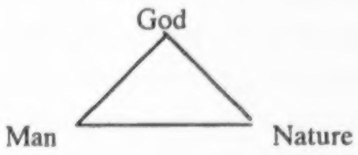
A person's world view is the way in which they perceive themselves, and how they fit into the universe. The way a people characteristically look outward upon the universe. The Tribal (primitive) world view is just the opposite of the Western (scientific) world view:

**Western World View**

no God

Nature as thing (manipulate)

**Tribal World View**



Nature as person

| | |
|---|---|
| no mysticism/No spiritual world | Mysticism/ Spiritual realm |
| The end justifies the means | Immanent Justice |
| Objective | Subjective |

When we compare and contrast these two world views, it becomes obvious why one educational system cannot be appropriate for all. It also validates the concept that the traditional education system is Scientific or Western in its philosophy.

In the Tribal world view the person believes that there is a unique triangular relationship between God, man and nature. Each component of the triangle impacts the other, and they cannot be separated. For example, if a man kills an animal needlessly, there will be consequences. Nature is a person, not a thing that can be manipulated. Nature and animals have feelings and follow an ethical code. What happens in one realm impacts the other two realms. The ultimate goal for man is to live in harmony and balance with nature and God. This is because tribal people believe in a spiritual world that impacts man, nature and God. They believe in the concept of "immanant justice" if they break a tribal rule, then whether they are caught or not, they will be punished. This is because of the belief in the triangular relationship between man, God and nature and recognition of a spiritual realm. Everything that happens to man, and nature is viewed in a very subjective manner. There is a story that explains why a certain thing happened the way it did. For example, if a traffic delay prevents a person from getting to a meeting on time and they pass an accident on the way to their meeting, they would explain the traffic delay as a life-saving incident that prevented them from being part of the accident ahead on the road. No need to explain the delay or apologize for their tardiness is necessary. Everything happens for a reason and it is the person's responsibility to figure out why it happened and the significance behind it.

The Western world view is just the opposite. There is no recognition of God or a spiritual realm. If something cannot be explained by the scientific methods it does not exist or is a mystery that still needs to be solved by a scientist using the scientific method.

However, the belief is that there is a scientific explanation. There is no spiritual realm, or spirits that have any impact on man or the world in general. There is a prominent belief that one race and sex is superior over another. The better educated and affluent members of society have a right to control and manipulate nature, man and religious beliefs.

It is important here to note that there is a difference between religion and spirituality. Religion is a series of beliefs that a person has that identifies God, man and their relationship. Religion is man's collective beliefs about God and man's relationship to God. Many religious sects and organizations have formed as a result of differences in philosophy, beliefs and practices. With each religion a particular man or men have established the rules behind the beliefs. With spirituality, a persons' beliefs result from a personal encounter(s) with the spiritual realm or a spirit (s). No man can establish the rules, however a common shared experience in the spiritual realm teaches the individual what they need to know about this realm and personal beliefs follow. Many religions base their beliefs on one man's experience with the spiritual realm, yet most do not recognize or identify a spiritual realm at all, however have a ridged set of rules and regulations that must be followed. Everything that happens is objective. If a person is late for a meeting because of a traffic delay, they rush in and apologize for the delay. They don't see any significance in the fact that their was an accident further down the road that they passed on the way to their meeting. In the Western world view people believe that they have a right, possibly a duty to control man and nature. This is a prominent characteristic of this belief system.

### Communication Styles

Discourse patterns, logically speaking our thoughts is divided into two basic categories, linear or circular communication. These are opposite types of communication.

Linear communication is uncreative in format. A person says exactly what they mean and what they want you to believe. They come directly to the point, there is no doubt about what they are saying or what they believe. Linear communication is historically Western in origin and structure.

Circular communication is creative. The speaker speaks around the subject and allows the listener to come to their own conclusion. At times this means that what the speaker is saying and what the listener believes as a result of the conversation may be different. Circular communication is a tribal form of communication. It follows the belief that each person can have a different perspective on the same incident or conversation.

Problems in communication arise when the speaker and the listener are communicating in different discourse patterns. One is speaking in a linear fashion the other is speaking and/or listening in a circular fashion. Obviously this can result in miscommunication and a great deal of confusion and frustration.

Let me give you an example of how this may happen in the classroom. My daughter, Kari speaks in a circular manner. At the first parent-teacher conference Kari's third grade teacher was very frustrated at the fact that it took Kari fifteen minutes to tell her she didn't have a report. When I asked her what she had said, she told me what had happened. Kari told me who sat at the table with her, what books she had used for her report, who had helped her with parts of her report, and where she had put the report when she finished with it.

I had to explain to the teacher, that Kari spoke in a circular manner and why. I further explained that had she only told her she didn't have the report what would she have thought. She may have thought Kari never did a report, she only did part of the report, she lost the report, or she had done a poor job on the report. The manner in which Kari had told her that she did not have a report, lead her to believe that the report was done correctly and she had followed the teachers directions, and when she went back to get her report to turn in, it was missing.

Because people write the way they speak, their writing is circular as well, and doesn't follow the conventional pattern of English grammar.

Because of the diversity of cultures we need to also teach language registers. Language registers not only teach how a person is to speak, but how they are to act in certain social situations. These are the basic Language Registers:

Frozen : formal, legal ceremonies
Formal: meetings, classes
Consultative: discussions, informal meetings
Casual: back home, on the street
Intimate: husband/wife alone

Telling an Indian student a traditional myth or legend will teach the child a value, or basic knowledge about a situation. It does not need to be explained, the meaning is inherent within the story itself. Most teachers would try to dissect the story to use it's various components in a European style classroom activity, which would demean and invalidate its cultural relevance.

Behavioral beliefs and practices can also cause problems. American Indians do not display affection in public. This is their way of showing respect for the other person. On the other hand Europeans do show respect for each other by hugging, kissing and holding hands in public. Imagine the confusion if two people are functioning on two different cultural registers. Both are trying to respect each other, but are insulting each other instead.

### An Equitable Education For American Indians

In order for the education system to be equitable to all students, significant changes must be made. These are some areas of concern:

1. Appropriate classroom teaching techniques.
2. Appropriate assessment tools
3. Empowering school culture and social structure
4. Knowledge content and process appropriate
5. Equity Pedagogy

Each of these aspects of education must be appropriately addressed in order to provide an equitable education for all students. Cultural differences should be celebrated not put down as wrong. There are specific educational considerations under each category.

Appropriate classroom techniques should include the use of Gardner's Seven Intelligence Theory. put into practice correctly. This would not force any student into a position of failure when they have the intelligence, knowledge and ability to learn.

Assessment should be appropriate for the student and subject taught. Most standardized test are not accurate assessments of student knowledge, but rather a measure of how European they are in culture and beliefs. The SAT and Stanford Binet IQ Test were developed by individuals who believed in eugenics. Obviously these tests and test results would be biased against minority populations. Yet, these tests are widely used today nationally to determine what educational track a student will be put in and whether they are college material or not.

An empowering school culture and social structure are essential. Schools that advocate one culture or belief system over another cannot be equitable. Teacher populations should mirror student populations. It's important to note here, that minority teachers should be able to integrate culture and curriculum into sound bi-cultural educational theory. The social structure of a school can limit the free participation of minority students, as can the bell schedules, classroom setting and teacher interaction with students. Nonverbal cues can have the same impact as verbal cultural cues. The way a teacher interacts with each student says much about their beliefs about that student, their cultural and social background.

The knowledge taught as well as the process used to teach that knowledge must be appropriate for the student. Traditionally in the Western process of educating students, the teacher has all the knowledge and can share what they choose. Students must repeat back to the teacher, what they feel the teacher wants them to know. An equitable educational system allows the students to learn what they think is important and share that knowledge back with the teacher in a way that is relevant to them. Student centered teaching and assessment is critical in an equitable educational system. The approach to teaching the knowledge should be culturally appropriate and the student should be able to tie the new knowledge to realistic situations at home.

Equity pedagogy assures that all student can receive an education without having to change or compromise their cultural values or beliefs in order to receive that education. At this point it is important for teachers to reflect on their own beliefs and values and how they impact the students they teach. Each child becomes culturally oriented during childhood. If the schools do not recognize or validate the child's world view (values, culture) then the child is forced to reject/change their own culture, or reject the school and what it stands for. Or, a child may compromise their values, until they have no values at all. The school system or school culture helps to create at-risk students.

## Conclusion

All children have a right to an equitable, culturally appropriate education. For too long schools have ignored the research available that documents the need for change. It's time that schools start doing what's right for students, instead doing what's always been done in the past.

Haim Ginott sums it up nicely:

> " I've come to a frightening conclusion that I am the decisive element in the classroom. It's my personal approach that creates the climate. It's my daily mood that makes the weather. As a teacher, I possess a tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humor, hurt or heal. In all situations, it is my response that decides whether a crisis will be escalated or de-escalated and a child humanized or de-humanized."

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# External Delivery Models for Pre-Tertiary and Tertiary Courses to Indigenous Australian Students

Submitted By: Graeme Gower
Bernard O'Hara
Edith Cowan University
Perth, Western Australia

## INTRODUCTION

Kurongkurl Katitjin ( a local Indigenous word of the Noongar people meaning - Coming together to learn), School of Indigenous Australian Studies at Edith Cowan University (formerly WA College of Advanced Education), has been involved in enclave support systems, pre tertiary and higher education courses for Indigenous students since 1976.

The number of Indigenous students enrolled at the Edith Cowan University has increased from the initial intake of 13 students in the Diploma of Teaching (primary) course in 1976 to the current figure of 379 EFTSU (effective full time student units). The actual student enrolment numbers are 480. Aboriginal students attending Edith Cowan University today are enrolled in pre tertiary and a number of different degree courses in the internal and external modes.

This paper will focus on the major external programmes offered to Indigenous students by the University and will detail the models of course delivery for each. My colleague, Mr. Bernie O'Hara will later focus on the operation of a regional centre.

The development of external courses by the University through Kurongkurl Katitjin has taken on an important significance in providing equity and access of educational services to 75 % of the Aboriginal population who live outside the Perth metropolitan area. This is also reflected in the University's current external enrolment of 370 Aboriginal students in pre tertiary and degree courses. The need for the externalisation of the Aboriginal pre tertiary course has been exemplified with the University taking enrolments from the Northern Territory, Queensland, Victoria and News South Wales.

## DEVELOPMENT OF ABORIGINAL EXTERNAL PROGRAMMES

The development of external programmes by the University began in 1978, when enclave staff members developed the Advanced Education Entry Certificate (AEEC) course, which initially targeted Aboriginal Education Workers or Teacher Assistants working in regional areas throughout the state. Major reasons for the development of this course included the need to provide an educational service to a growing number of Aboriginal teacher assistants who were employed as para professionals in both educational systems and secondly, to provide the opportunity for students to access a course of study without having to leave home.

In 1979, the course was reviewed and it was recommended that a pre service course be developed in order to provide a course of study which would cater for a wider range of competency levels among Aboriginal students who were enrolling from remote communities Australia wide.

In 1980, the General Education Certificate (GEC) course was offered in the external mode. In addition, the Advanced Education Entry Certificate course became recognised as a means of entry into degree courses offered by the University. In 1990, GEC and AEEC was reaccredited and retitled, Aboriginal University Orientation Course (AUOC) Stage 1 and Stage 2 respectively.

In the 1980's, Kurongkurl Katitjin, School of Indigenous Australian Studies (formerly Department of Aboriginal Programmes) in conjunction with the Faculty of Education offered the Diploma of Teaching by external studies to off campus learning centres so that Aboriginal students could train as teachers in their home communities.

The establishment of this programme resulted from a request made by Aboriginal students from Broome who had completed the Advanced Education Entry Certificate course and wanted to study teacher education however, could not leave home because of cultural and family reasons. The concept of establishing a regional centre was further reinforced with a number of country students withdrawing and returning home from internal courses due to home sickness and other commitments.

In 1983, the University became the first institution in Australia to establish a regional centre when the Diploma of Teaching award was offered externally in Broome. The Regional Centre programme is designed to take one intake of students before it is relocated to a selected site.

Since the operation of the Broome Centre, the University has located other centres in Carnarvon, Kununarra, Kalgoorlie, Port Hedland and Geraldton. The programme has graduated over 60 students with the majority of students obtaining teaching positions, while others have gained employment in other areas. The University currently operates centres in Broome and Albany, with an annexe at Katanning.

Individual and group tuition is provided to external and internal students through the Aboriginal Tutorial Assistance Scheme which is funded by the Department of Employment, Education, Training and Youth Affairs (DEETYA). In addition, through ABSTUDY (also funded by DEETYA), Indigenous students can receive allowances for travel and accommodation to attend workshops in perth; a living allowance for those students who study full time and an incidentals allowance for purchasing course related materials.

The external courses for Aboriginal students is comprised of the following programmes :

## 1. Aboriginal University Orientation Course - Stage 1 & 2

Over 330 students are currently enrolled in this course and are located in towns and communities throughout Australia. The students are provided with external unit materials and have access to a local tutor for 2 and up to 5 hours per week.
Stage 2 students are required to attend an on campus week on the University's Mount Lawley campus and under the Abstudy scheme, receive assistance from the Department of Employment, Education, Training and Youth Affairs (DEETYA) for travel and accommodation costs. Students receive lectures, participate in tutorials, complete some unit requirements on campus such as computer laboratorty sessions and experience life on a metropolitan campus during these on campus weeks.

Additional support is provided to students and tutors through regular telephone contact sessions and an issue of a quarterly newsletter. It is however, important to indicate here that some Aboriginal students who are enrolled in this programme are reluctant to use the telephone as a means of communicating with staff.

## 2. Regional Centre Programme

This programme as described earlier, allows students to study in their local area without having to move to Perth. The programme offers the Bachelor of Arts Education (primary) and one other tertiary course which is available externally at the University.

The courses are delivered in the external mode at Regional Centres with the following support and resources provided :

- Full time Centre Co ordinator.
- Suitable premises to operate the programme eg lecture room, computer, room, student common room, staff office and library.
- Local subject tutors who provide up to 6 hours of tuition each week.
- Regular visits to the Centre by University lecturers. Tutors are also inserviced on the units during these visits.
- Library resources for the courses studied
- Computers for word processing and laboratory sessions.
- Audio - visual requirements for each unit.
- Virtual campus - this concept gives distance education students the electronic equivalent of on campus facilities. Access is gained using a personal computer, a modem and a standard telephone line to the University's computer network. Students can access the services provided by the Virtual Campus at any time of the day and are able to post mail to other students and their tutors/lecturers, read notice boards, submit and receive files of work, explore remote data bases and engage in real time conversations with others on the system. The Virtual Campus also allows students to access the internet. The Virtual Campus has been installed at each of the Regional Centres early this year and the students have been experimenting with the various services the facility can provide.

- Telephone conferencing/facsimile machine - these two devices are most commonly used by the students in communicating with other Regional Centre students and staff on metropolitan campuses.
- Other resources - photo copier, television, video machine, video camera. Lectures are recorded on video tape when lecturers visit Regional Centres.

The Regional Centre programme offers Aboriginal students the Aboriginal University Orientation Course in its first year of operation to enable entry into the degree courses offered at the Centre. Although the programme targets Aboriginal students, the University offers a small number of places to non - Aboriginal students in its degree course offerings.

Students are required to attend daily tutorial sessions for the courses offered by the Centre.

### 3. Aboriginal Education Workers/Aboriginal Teacher Assistants Teacher

First offered in 1988, this programme was initiated to allow Aboriginal teacher assistants employed in schools throughout Western Australia, the opportunity to study the Bachelor of Arts Education (primary) course in the part time external mode. This programme allows students to study the course locally whilst remaining in full time work.

As the course is undertaken in the part time mode, the 3 year full time course becomes a five and a half years proposition! In order to make the programme attractive and supportive for the students, the Education Department and Catholic Education, Department of Employment, Education,Training and Youth Affairs (DEETYA), and the University have provided the following conditions :

- 50% study leave whilst remaining on full time salary. This condition only applies to those students who enrolled in the programme between 1988 and 1991. The University is hoping that the Education Department will reintroduce this support to all students.
- Students have access to individual tutor for two hours per unit per week.
- Students are required to attend two on campus weeks during each semester - each for a period of one week. Students receive lectures on unit content, access audio - visual requirements for the unit, attend meetings with respective employers.
- Students are encouraged to make regular telephone calls to staff regarding their studies.
- Kurongkurl Katitjin staff make annual visits to the locations of students to discuss the course with school principals, tutors and follow up any matters with the students.
- Students have access to facsimile machines at their school to request additional information or to sent draft copies of assignments for feedback from lecturers.

- The School of Indigenous Australian Studies intends to provide access to the Virtual Campus via local school computers to all students who study in this course.

## 4. Block Release Programmes

The block release method of study was offered by the University in 1989 and targets Aboriginal people employed in various sectors of the public service and other Government Departments, including Aboriginal Organisations. The programme initially targeted Aboriginal persons who were employed in the public service and these students were enrolled in the Associate Diploma Human Services. Students were required to attend three, one week study blocks during each semester on the Mount Lawley campus.

The on campus component is an essential aspect of the programme as the students

- receive lecture content for both external units and non external units
- undertake practicum requirements
- participate in tutorial sessions

The block release mode of study has recently been offered to Aboriginal Police Aides who will enrol in the University's Police studies programme. Planning is also underway to target Aboriginal people working in the Ministry of Justice who would enrol in Justice Studies.

It is anticipated that in the future, the block release model will be extended to require students to study on campus for three, two weekly blocks during a semester. This extension of the model would allow students to be exposed to the required unit lecture content and as well for assignments to be completed in the same period.

Tutors would be employed to provide support when students were working on assignments. In addition, the Kurongkurl Katitjin, intends to invesitigate the possibility of some course units being offered as individual packages of study in order to accommodate for Aboriginal learning styles. Under this model, students could complete the requirements of a unit in a six to eight week period.

A major form of communication between staff and students in all of the external programmes is the use of the telephone. Staff contact tutors and students on a regular basis and students are encouraged to reverse the charges when telephoning staff at the University. As staff members have teaching and other commitments on campus, the introduction of voice mail to all staff telephones has provided the opportunity for students and tutors to leave messages or for their calls to be returned.

Aboriginal external programmes at Edith Cowan University, is continually evaluating the delivery of external courses in order to meet the changing needs of the Aboriginal population and to further increase the opportunities to access higher education courses.

## PART 2

BERNIE O'HARA
EDITH COWAN UNIVERSITY
PERTH
WESTERN AUSTRALIA

The Albany Regional Centre and Katanning Annex are located in the Great Southern Region of Western Australia in the south west of the state.

This area is the most densely populated part of the state due to it's high winter rainfall and generally mild climate. It contains most of the industry and intensive agricultural areas of the state.

For indigenous people the impact of the arrival of Europeans has been most harshly felt in this region. This region was populated by the Noongar people and their numbers began to dwindle as government policies and European diseases took their toll. People were moved off their traditional lands into reserves and settlements. Many people were unable to practise their traditional ways and as a result cultural dispossession of this group of people has been particularly severe.

It is against this historical background that the regional centres were set up in Albany and Katanning..

The main aim of the Regional Centre Programme is to train local Aboriginal people to work in schools within their regions. The advantage of this is that Aboriginal people will have a higher profile in the schools and it is hoped that attendance and retention rates of Aboriginal students would rise. An added advantage would be the ability of Aboriginal teachers to provide cultural awareness training for other staff members in the schools.

The towns of Albany and Katanning vary considerably in many ways. Albany is located on the coast 420 kilometres south of Perth and relies on tourism and is a supporting centre for rural industry. It has a population of about 25000 and an indigenous population of about 300. The town is spread out over quite a large area.

Katanning is located 180 km (110 miles) north of Albany. It has a population of about 5500 and an indigenous population of about 300. The town is a service centre for the agricultural area around it.

Courses offered at Albany and Katanning
The regional centre offers two fully supported courses and offers limited assistance in others depending on the availability of resources.

In its first year both centres offered an Aboriginal University Orientation Course. This course is set up to provide Aboriginal students with an entry to undergraduate courses at universities in West Australia.

This may also be used as an entry qualification to some other universities in other parts of Australia.

The course covered the following areas,
1. Literacy
2. Numeracy
3. Computing
4. Study skills
5. Aboriginal culture
6. Self awareness
7. Aboriginal writing.

Some students would then use this as a stepping stone to other courses while some used their new found skills to gain other positions around town.

Bachelor of Arts (Primary Education)
This is the main course offered as part of the regional centre programme. It is offered over seven semesters and is a recognised teaching qualification throughout the world. The course is fully externalised which means all units are offered in the form of a package . This package consists of readers, guides, tapes videos etc which can be covered by a group or an individual.

The units cover all the main methodology areas of maths, language, social sciences, phys ed etc. Some units have been modified slightly to allow for group participation while others required no modification at all.

The course also consists of a number of teaching practices which students participate in. Local schools are used for this aspect of the course.

Operations of the centre

The centre operates as a mini campus. Many of the functions that would usually be performed in Perth are carried out locally. Some of these functions include

1. Student counselling.
2. Enrolling
3. Provision of course information
4. Purchasing of materials.
5. Payment of accounts
6. Course modification

7. Setting up of teaching practices
8. Staffing local tutors.

## Staffing

The centre's staff consists of a full time co ordinator, secretary (2 days per week), Library assistant (2 hours per week) and a tutor for each unit . Usually 6 hours per week.

Staff are appointed locally through a process of advertising or appointment through an interview. As units only run for one semester staff are appointed on a semester basis although some units do have follow up units. This means a tutor may be requested to continue into the next semester or to assist in another semester further down the track.

Regular visits are made by lecturing staff from Perth as the semester progresses. During these visits they can clarify problems and give assistance to tutors and students.

## Unit Delivery

A typical unit would consist of a guide, plan and a number of readers. The guide outlines the main concepts of the unit and what the modules consist of. The plan would outline assignment information, a weekly plan of topics, list of references and any other non academic information. The readers are booklets which contain copies of essential readings for the unit. Essentially these readings are where a lecturer would derive their subject matter from.

As well as this material selected texts and other support material would be sent to the centre and kept on site for the duration of the unit. Students complete assignments which are then sent off to a lecturer in Perth for marking.

The role of the local tutor will vary from one unit to another depending on the nature of the unit. Physical Education was modified to allow a good deal of practical sessions while an Education unit would typically be the sort of unit which would lend itself to more discussion and reading.

## Difficulties Encountered

The difficulties encountered by students are probably much the same as those experienced by students everywhere.

However there are some which are unique to the students of centres such as these. When numbers drop then there is not a sufficiently high number to express a wide enough range of opinions and so they get bored with discussions. Some of the Aboriginal students experienced particular difficulties with the practical aspects of the course because they were unaccustomed to the culture of the primary schools in which they were operating. Discipline procedures, staff disputes, teaching and learning styles were unfamiliar and they had often had unpleasant experiences themselves at school. This is an aspect of the course we may have to address in future centres.

There are sometimes some difficulties in obtaining references and other course material as they are also in demand from students on Perth campuses.

Another area of difficulty is staffing. It is often difficult to obtain suitably qualified and experienced people to provide tutorial assistance to the students in country locations. This has proved a particular difficulty in Katanning with a population of only 5500 people.

## Successes

There are some aspects of the programme which have been particularly successful. Albany commenced with 14 students and are now down to 4. On the face of it this looks as though the centre may not have achieved its goals. However it is interesting to note that of those that have left the course, 2 are continuing their studies in Perth, 2 have gained employment in local Aboriginal related areas, 1 has opened a horticultural business, 1 has completed a childcare course, 1 is working as a health care worker.

The Katanning centre is going particularly well with 8 students remaining in the course. This is due I believe to the following factors, 1. The co ordinator is an indigenous person from the local community.
2. The town is small and the students are able to net work and encourage each other in times of stress.
3. There is an associated post Tertiary centre next to the university centre. This is attended mainly by Indigenous people and so there is an atmosphere of ownership about the whole place

If the lessons learned from one centre are transferred to another then these types of centres should move from one success to another.

# Te Timatanga Hou

## The New Beginning

**Submitted by:** Hapai Park
University of Waikato
Hamilton, New Zealand

# Te Timatanga Hou – The New Beginning

Acknowledgements:

I am indebted to Kaiwhakaako of Te Timatanga Hou for the Help they gave me in putting this paper together. Thanks also to Dorothy McCormick of the Statistics Department.

Hapai Park

TE TIMATANGA HOU

1996

## TE TIMATANGA HOU - THE NEW BEGINNING

The Tīmatanga Hou experience highlights many educational issues that Indigenous peoples face when trying to run a programme to meet the needs of their particular students, commensurate with fulfilling the demands of the powers that be. This paper will consider Te Tīmatanga Hou, an educational programme designed especially for Māori people disadvantaged by the education system.

### BACKGROUND

In 1989, in response to the Government's commitment to social equity, the University of Waikato established Te Tīmatanga Hou. the intent was to provide a programme of pre-university study for Māori, mainly young people, who had not had access to university through the usual channels; primarily University Entrance from secondary school. Many of the students who were being targeted would come from rural schools that in many cases did not offer a seventh form year, nor a wide range of University entrance subjects. The University acknowledged that much could be done to improve the rates of Māori participation by providing what was termed a special programme of a remedial nature. (Ward, 1991, p.1).

In 1986 Māori comprised 21.7% or one in every five citizens of the population in the University of Waikato's catchment area. (Map, shows catchment area). The area encompasses ngā Iwi o Tainui, ngā Iwi o Te Arawa, ngā Iwi o Mataatua, te Tini o Toi, Ngati Tohora; approximately fifteen principal iwi in total. The geographic make-up of much of the population was rural, and according to a report furnished to the vice-chancellor in 1988 there existed little knowledge and awareness of tertiary education in many of these areas.

A further consideration was that the University of Waikato was the youngest of the Universities in Aotearoa and was established a time when scarcity of resources for Universities had become a major issue. In light of these particular circumstances the university was not in a position to establish a range of professional and vocational programmes offered by other universities. To a large extent the university was and still is dependent on EFT's allocation (equivalent full time student). Because many professional and vocational programmes were not in place to attract students, many were forced to study outside the region. Unlike other students whose parents were classified in the Professional, Managerial and Business categories, the situation seriously disadvantaged Maori students who did not have the wherewithal to go outside the region to further their studies, . (Erickson, 1988, p.3).

Figures showed that the University had a high percentage of Maori students when compared with other universities at the time. 13% of the total student population was Maori; whereas other universities rarely exceeded 5%. Whilst these figures were encouraging, (and showed the University of Waikato in a better light than other New Zealand universities) , in order for Maori to achieve parity with Pakeha the number of Maori students enrolling had to increase by approximately three and a half times. The Maori participation rates at Colleges of Education and Technical

Institutes were 2.6% and 3.1% better respectively than universities. One of the factors explaining a higher participation rate of Maori at Technical Institutions was the development of special programmes for Maori students, for example, the Maori Trade Training scheme run by the Maori Affairs Department. (Erickson, p.1).

Stated destination of school leavers (1983 data)

| Full-time Tertiary Education | Maori | Non-Maori |
|---|---|---|
| University | 13.7% | 86.3% |
| Teacher's College | 35.5% | 64.7% |
| Technical Institutes etc. | 42.7% | 57.3% |

**(Tables are based on data held by the Department of Education).**

There was a clear consensus in New Zealand political and education circles that the low participation rate of Maori people at the tertiary level was not conducive to a well-education society. Social equity then was foremost in the Government's mind when in 1987 the decision to make a Supplementary University Block Grant was announced. Amongst other things it was hoped that this would increase the rate of successful participation by women, Maori and other groups currently under-represented in university enrollments. In this climate the Timatanga Hou programmme was conceived.

The under-representation of students from minority ethnic backgrounds was by no means peculiar to Aotearoa or the University of Waikato. In mounting it's own attack on social and educational inequity, the University of Waikato took as it's model the Joseph Saltiel Centre at the Hebrew University of Jerusalem. (Ward, 1991, p.1). The distinctive concept of that centre was to invest in remedial training for students from minority ethnic backgrounds. The student would undertake one year of intensive pre-university training at the end of which she or he would carry on into the system and complete on equal terms with other students.

## STUDENTS

The university's notions of what sort of characteristics the Timatanga Hou student would have, were as follows:-

- they would not be prepared academically for university
- they would need to be taught study skills
- they would have to be taught how to learn
- they would be lacking in confidence
- they would be socially and economically disadvantaged
- they would be Maori

The Kaiwhakaako or mentors of the Timatanga Hou programme rejected this deficit model as being patronising and inaccurate in its lack of recognition of the many skills and qualities students bring to the programme. More importantly, the assumption that our students would be socially disadvantaged because of the Maori background was rejected outright. The notion that it was maoriness itself that caused the low performance of potential students was rejected along with the idea that potential students would have to leave their "maoriness" at the door if they were to succeed at university. The Kaiwhakaako assert that it is lack of respect for and acknowledgment of Maori people's identity that causes the development of the first five characteristics. Encouragement and promotion of Maori language and Maori identification is an integral part of the Timatanga Hou programme.

That prospective students would lack confidence was of little wonder given their experience of mainstream secondary schooling. Many of our students remember their secondary schooling as a very negative experience with there being little acknowledgment of the positive aspects of being Maori. **Wiremu Te Are** a former Te Timatanga Hou student who graduated with a Law Degree in 1994, remembers secondary school as being:

> ....a hostile environment ..you were patronised by students and teachers alike ...you are Maori going on to 5th form certificate ... you are considered

> a freak and treated as such...

In the video clip you are about to see, **Te Awhina Mathews** talks of losing a dream. She says:

> “I went from believing in myself and believing that I could do those things, (i.e. becoming a solicitor) to thinking.......no.....who am I? I'm just a Maori, I don't think I can do it, and it didn't come from my family......or my friends. The only thing I think it could come from is from some of the attitudes of the teachers I've had in the past..... and definitely from a lot of the media and negative statistics.

Ms Mathews goes on to relate how her experience of the Timatanga Hou programme where she was taught by what she termed as “successful Maori” opened up the world once again where “you can be what you want to be.... the opportunity is there.... TTH gave me that opportunity....... Ms Mathews went through university to successfully complete her Law degree and is now working for her Te Arawa people in Rotorua.

## THE MODEL

Like the Saltiel model that was adopted and adapted to suit New Zealand circumstances a full range of teaching programmes in the Humanities, Social

Sciences and Natural Sciences was developed for the Timatanga Hou programme. Put simply the Timatanga Hou programme aims to cover in approximately thirty weeks the same ground that is covered by secondary school programmes in five year. Three courses are compulsory; Toi Kupu (language, writing and communication), a basic maths course, Maori language; with two electives. Te Kawanatanga mē te Roopu Iwi, (Government and Society), and Natural Science which includes Biology, Chemistry and Physics. It was acknowledged that many of our students did require skills and accordingly time management, study skills, research skills, thinking skills, were/are taught in order to strengthen the student's ability to cope with university studies.

The location of Te Timatanga Hou (on the perimeter of the University's grounds) means that the student's have easy access to all the facilities of the University. Throughout the year students familiarise themselves with the Library. Whilst this may seem a small point to many of us who are very familiar with libraries; with its many floors, thousands of square metres of space and banks of computers, the library is a most daunting place. This is because many of our student come from schools where libraries are little bigger than the average classroom size. Computer and research skills are taught as an integral part of their learning for university purposes that, past students acknowledge, stands them in good stead when they eventually get to university.

## KAIWHAKAAKO (MENTORS, TEACHERS)

A major factor that contributes to the success of the programme is the programme staff whom Ms Mathews refers to as "successful Maori". All teaching staff are Maori. This is acknowledged by former students of Te Timatanga Hou as being an extremely important factor that contributes to their success. Each of the staff has university qualifications and knowledge of the Maori language and tikanga.

From the outset, Te Timatanga Hou staff have sought to rid the students of their negative expectations of the system and to overcome the negative images many have of themselves. Whakawhanaungatanga (the nurturing and fostering environment of the family) is a key factor that helps staff and students alike create a culturally safe environment. Each of the staff is committed to the empowerment of Maori students. This positive and safe learning environment validates and affirms each student as a Maori.

A comprehensive programme in the Maori language has been established so that students are catered for at all levels. For all of our students, Maori is their second language. The history and governance of Aotearoa since the arrival of the Pakeha is also taught from a Maori perspective, an enlightening experience for the majority of our students. Further care is given by the staff who counsel the students. Each staff member is allotted a number of students who come under his/her wing for the duration of the year's programme. Individual student progress is constantly monitored in these pastoral care groups, and the evidence is that in this environment feel free to discuss personal problems that may be interfering with their work.

## THE STUDENTS

A number of Te Timatanga Hou students have graduated from, the programme and gone through the University system to successfully complete a degree.

The first intake of Te Timatanga Hou students was in 1989. Of the original 23 who graduated from the TTH programme, 10 have graduated from the University of Waikato.

| | 1989 | 1990 | 1991 | 1992 |
|---|---|---|---|---|
| Enrolled TTH | 30 | 52 | 63 | 69 |
| Graduated TTH | 16 | 26 | 48 | 31 |
| Graduated UOW | 10 | 7 | 5 | 16 |

These figures are conservative. It has proved very difficult to track our students through the university administrative system. Some students have gone on to study and complete qualifications at other New Zealand universities or polytechnics. Others have won jobs on the strength of partially completed degrees. Others from these years are currently completing degree programmes having taken a year or two off. usually because of family responsibilities.

Te Awhina Mathews is one of the many Maori students who has successfully completed the Timatanga Hou programme and thereafter obtained a university degree of one kind or another. These student attest to the fact that given a chance in an environment devoid of patronising and hostile attitudes and where their identity as Maori is validated and affirmed; many of the Maori considered failures by the Pakeha system can succeed.

By whose terms do we measure success then? These statistics show that perhaps a mere 25% of our students graduate from the mainstream system with a degree. Perhaps in the Pakeha terms this is no measure of success. I suggest that in Maori terms Te Timatanga Hou is indeed a very successful programme. Successful in that the 40 odd students who have graduated from the University of Waikato not only benefit their iwi but society at large. Successful in that they become role models for their hapu, iwi, both their own generation and future generations. Successful in that the become the pride of their koroua and kuia and someone for their iwi to celebrate, but most of all; in breaking with a tradition of negativity in the education system, the students deem themselves successful and in turn are deemed successful by their whānau, hapu and iwi.

# Aboriginal Education
# with the
# DETAFE System in South Australia

Submitted By: Jennifer Johncock
Spencer Institute
Port Lincoln, South Australia

# ABORIGINAL EDUCATION WITHIN THE DETAFE SYSTEM IN SOUTH AUSTRALIA

PRESENTER: JENNIFER JOHNCOCK

Dept. of Emp., Tech. and Further Education Spencer Institute. Port Lincoln Campus

Port Lincoln. S.A.

## PHILOSOPHY OF THE PROGRAM

The Aboriginal Education Program is fundamentally client driven rather than employer driven. Client's education and training needs determine the nature of the education services to be provided.

The DETAFE Aboriginal Education Program, can address the needs of the community members, organisations and board members, with the development and delivery of tailored courses in conjunction with employer groups which then meet the needs of priority client groups. In this respect, the Aboriginal Education Program is unique amongst DETAFE programs.

Decision making then becomes a key process in the programs direction, this involves bringing together the stakeholders. This process is externally conducted and so it remains a mystique for some Senior Organisational Managers.

By sharing the decision making we also get a higher degree of involvement from the stakeholders, especially in the area of attendance. By using this process we as a service provider run an Education and Training Program for a specific group, with measured outcomes.

By use of the above tactics previous problem areas of the program such as attendance have been able to be challenged.

The Community Education Program is a pivotal community development strategy in the Aboriginal Education Program with major flow-on effects for the entire Aboriginal Education Program. Its educational functions include access and employment development, English language/literacy and numeracy skills, individual, group and community planning implementation and evaluation and esteem building.

Since starting my employment with DETAFE in Port Lincoln, access to the Institute wasn't as difficult for students as it was in past years. Although students do the Aboriginal Education classes, when they decide to leave is not an issue. Students usually leave when something has happened in the family and they need to spend time with them. When leaving study, students are encouraged to re-enter study at any time and at any campus. A majority of students study what they need at that particular time and leave for numerous years. When they decide that they want to study something else they re-enter DETAFE and study again.

## METHODOLOGICAL DEVELOPMENT

In 1989 the Aboriginal Education Program of Spencer Institute together with joint venture partner, Australian Institute of Management and Gibaran Management Consultants embarked on a Management Training Program for Senior Managers in the Port Lincoln Aboriginal Community. Participation was determined by nomination by a community meeting.

Previously persons requiring management training had been directed to Mainstream Programs. In general persons participating in these programs had difficulty in relating the abstract examples used and were not able to apply the information to their own organisation. The courses attended were divided up subjects that were taught individually.

This program was a Pilot course and was based on the Management Development needs of

- the individuals needs
- the organisation needs

The approach we took was to use the organisation of each individual as the key focus for training. The training was based on the development of that individual within the organisation, consequently, there were key changes to the climate of that organisation as well. Training becomes relevant to the participants, immediately.

This approach was called Action-oriented learning, which has been written up in the form of a PhD Study.

This program has been further extended into the area of Supervisory development within the local Community Development Employment Program (CDEP).

## EDUCATION AND TRAINING Vs TRAINING AND DEVELOPMENT

For a number of years we have maintained about 10% participation rate of the total Aboriginal population. When you consider that about 55-60% of this community comprises of youth, then the figure gives up to 20-30% of the total population enrolled at the institute. People have been exposed to Training for years and it appears that the development of those already acquired skills now appears to be a key issue. In 1979 (approximately) we had two students doing Basic Education, Basic English Skills and Basic Report Writing, both students now hold leadership roles within the Aboriginal community by furthering their education at University level. In 1989 two mothers enrolled in the Introduction to Vocational Education Program, they are now qualified teachers with Bachelors of Teaching.

The Aboriginal Education Program compliment the changing needs of the Aboriginal community. We support the community by working with the Community Development Employment Program (CDEP). There is a lecturer from our team that works with the CDEP Project Participation Team. This lecturer implements training programs that combine accredited training modules with "on the job" training which are relevant to their individual CDEP programs.

## PRISONER EDUCATION PROGRAM

The Aboriginal Education Program provides programs and services to Aboriginal clients across the entire South Australian prison system. This sub-program is the only prisoner education program to have been retained and successfully delivered by DETAFE in South Australia, other programs having been taken over by the Department of Correctional Services. The DETAFE Aboriginal Education Program is strongly supported by the Department of Correctional Services in its delivery of Aboriginal Prisoner Education.

It is apparent that Aboriginal prisoners generally have much lower levels of educational achievements than non-Aboriginal inmates. Few Aboriginal prisoners appear to have achieved secondary schooling or higher level of education. Educational facilities in prisons vary from state to state, and it is apparent that in some states the situation is much better than in others.

## INWORK TRAINEESHIP PROGRAM

see attached appendix

## ABORIGINAL STUDY CENTRE

see attached appendix

## COMMUNITY RANGER TRAINING - ABORIGINAL

see attached appendix

# INWORK TRAINEESHIP PROGRAM

The Inwork Traineeship Program is aimed at providing employment and training for Aboriginal and Torres Strait Islander youth.

The Commonwealth Government provided funds to establish the Inwork Traineeship Program in response to the finding of the Royal Commission into Aboriginal Deaths in Custody and it specifically addresses the finding of this Commission.

Aboriginal and Torres Strait Islander people have a high unemployment rate, at least three times higher than the national rate. Of this group, young people are particularly disadvantaged. This program provides employment and training opportunities to Aboriginal and Torres Strait Islander youth in Aboriginal and Torres Strait Islander organisations. Trainees receive a wage, with on the job training and have the opportunity to complete an accredited course.

The Inwork Traineeship Program aims to:

- provide training for young unemployment Aboriginal and Torres Strait Islander people by funding part-time employment in Aboriginal Torres Strait Islander organisations and accredited training.
- improve the employment prospects of young Aboriginal and Torres Strait Islander people by providing opportunities to gain skills and experience for employment in Aboriginal and Torres Strait Islander organisations and in the open labour market.
- provide an alternative to the sentencing of young Aboriginal and Torres Strait Islander people to corrective institution. subject to the agreement of the courts.

Priority Traineeship placements will be given to young Aboriginal and Torres Strait Islander people who are either:

- juvenile offenders
- long term unemployed
- homeless

- female
- have reached year 11 or less at school and have left school

To be eligible for a traineeship young Aboriginal or Torres Strait Islander people must be:

- aged between 15 to 19 years of age at their time of commencement
- unemployed
- out of school for a minimum period of six months. (This criterion aims to prevent youth from leaving school to join this program, but does not apply to juvenile offenders).

The length of Inwork traineeship placements and the amount of time spent on-the-job and off-the-job in structured training will depend on age, the school year reached and an assessment by the training provider of the trainees levels of key competencies.

The assessment is jointly undertaken by the trainee and the training provider within the first month of placement.

Inwork trainees who have completed:

- Year 10 or less have training placements of up to two (2) years
- Year 11 have training placements of up to eighteen (18) months.
- Year 12 have training placements of up to twelve (12) months.

Inwork trainees will need to enter into a training agreement with the sponsoring organisation. In this agreement, trainees will agree to:

- undertaken an assessment of their competencies form which a training plan will be developed in conjunction with the training provider and the sponsoring organisation
- undertaken off-the-job and on-the-job training requirements, as detailed in the training plan.

- act as a responsible employee and observe the conditions of employment (eg punctuality and working hours) like other employees of the sponsoring organisation.

- acknowledge that their training placement is for a set period of time and that there is no guarantee of on-going employment upon completion of the placement.

Each Inwork trainee has a training plan. Each trainee plan is jointly drawn up by the training provider, the sponsor and the trainee. These plans are based on an assessment of the trainee's current skills, abilities and potential, and the requirements of the sponsor. Training plans also include the provision of training in key competencies, which can be describe as:

- mathematics
- language skills
- scientific and technology understanding
- cultural understanding
- problem solving
- personal and interpersonal relationships

key competencies are also expressed in more practical terms as:

- collecting, analysing and organising ideas and information
- expressing ideas and information
- planning and organising activities
- working with others and in teams
- using mathematical ideas and techniques
- solving problems using technology

All placements are decided on an interview process. The interview committee should comprise of three people, with one being an Aboriginal Torres Strait Islander Commission (ATSIC) Regional Councillor (if available) or a representative of the local Commonwealth Employment Service (CES) office, the proposed supervisor and a representative from the training provider. Priority will be given to the target groups.

ATSIC State/Territory Co-ordinators should liaise with the local Aboriginal Legal Service, appropriate community organisations and court officials to provide young Aboriginal and Torres Strait Islander offenders an opportunity to participate in this program as an alternative to sentencing, subject to the agreement of the court.

Sponsoring organisations can rotate their Inwork trainees with both mainstream employers and other community organisations but they retain responsibility for the supervision and career guidance of trainees.

Rotation will increase the Inwork trainees skills, work experience and broaden their contracts for permanent employment opportunities.

The sponsoring organisation will continue to be funded by ATSIC while a trainee undertakes a placement in another organisation, and accordingly will be accountable for all funds received from ATSIC.

Where a trainee has to leave their home community to undertake structured training, the sponsoring organisation is responsible for the payment of travel fares and accommodation costs which will be reimbursed by ATSIC, based on prior agreement between the sponsor organisation and ATSIC.

# ABORIGINAL STUDY CENTRE PROGRAM

**Spencer Institute of Training and Further Education**
**Adelaide Institute of Training and Further Education**

The Aboriginal Study Centre Program provides nationally recognised TAFE Certificate courses to Aboriginal students in regional and remote communities.

The Aboriginal Study Centre Program is a prescribed methodology developed by the staff and management of the Aboriginal Education Section of the Port Augusta Campus of the Spencer Institute of Training and Further Education at the request of, and in consultation with, Aboriginal communities throughout the North and West of South Australia.

The Aboriginal Study Centre Program consists of three parts; Materials Development, Delivery and Study Centres. Management is from Port Augusta Campus through the Aboriginal Education Progam under a joint agreement between the Spencer Institute and Adelaide Institute. The prescribed methodology used is an open learning approach based on print packages. The print packages are developed by a team of writers.

Delivery is from Port Augusta (Spencer Institute) and Light Square (Adelaide Institute) where lecturers provide subject expertise, feedback on completed assessments and a daily overview of the subject by audio-conference. The delivery lecturers visit students once per semester.

Study Centres are managed by Lecturers (Community Education) who are responsible for promotion, support and supervision. Study Centre Support Workers provide study skills and administrative support in these community or campus based learning centres. Each Study Centre is allocated a time to telephone their delivery lecturer for an overview of that days work by audio-conference. If students have problems with the package content they are encouraged to contact the delivery lecturer by telephone at any time.

The methodology has proven to be cost effective and highly successful in terms of acceptance by Aboriginal students. This is reflected by high retention rates and achievement levels.

During the first semester in 1991, using existing resources, some print based packages for the *Certificate in Aboriginal Community Administration* and the *Certificate in Arid Lands Horticulture* were developed and a decision was made to trial them part-time in the second semester.

The overwhelming support of the students and communities involved in the trial, the number of requests for enrolment in the program and the high retention and pass rates of students convinced the management and staff of the Port Augusta Campus that the two courses should be offered full-time in 1992.

Study Centres were then established at other locations outside the Port Augusta Campus.

Enrolments in the first semester in 1992 were 104 students. If the two Certificate courses had continued to be delivered face-to-face at the Port Augusta Campus it is unlikely that more than 16 students would have enrolled.

The Port Augusta Campus and DEET's Regional Office at Port Augusta provided mainstream funds (not funds allocated for Aboriginal Education) for the ongoing development of packages in the second semester 1992 and the Centre for Applied Learning Systems (CALS) also became involved at this time.

DEET's Regional Office at Port Augusta provided mainstream funds to develop and deliver the *Certificate in Community Services (Introductory)* and *(Youth Work)* in the second semester 1992 and first semester 1993.

DEET also provided funds for the operation of Study Centres at Port Augusta, Davenport, Leigh Creek, Nepabunna, Marree, Oodnadatta and Coober Pedy for the same period.

During November 1992, the Spencer Institute and the Adelaide Institute signed a Memorandum of Understanding to deliver the Aboriginal Study Centre Program statewide.

At the beginning of 1993 the Aboriginal Education Program Group allocated funds to deliver the *Certificate in Aboriginal Community Administration* and the *Certificate in Arid Lands Horticulture* from Port Augusta. The Aboriginal Health Council provided funds to develop and deliver the *Certificate in Aboriginal Primary Health Care* at Port Augusta and Light Square and the Adelaide Institute allocated funds for the delivery of the *Certificate in Community Services (Introductory)* and the *Certificate in Aboriginal Community Administration*.

The Certificates currently offered through the Aboriginal Study Centre Program are:

- *Certificate in Aboriginal Community Administration*
- *Certificate in Aboriginal Community Management*
- *Certificate in Community Services (Introductory)*
- *Certificate in Community Services (Youth Work)*
- *Certificate in Arid Lands Horticulture*
- *Certificate in Aboriginal Primary Health Care.*

During 1994, DEET staff requested Spencer Institute of TAFE staff for costings for the delivery of Literacy and Numeracy, using Study Centre methodology for their Aboriginal and non-Aboriginal clients in the north of South Australia. The Aboriginal Education Program and Vocational Education Program Managers for the Spencer Institute of TAFE submitted a joint venture proposal with Australian Remote and Rural Training Systems for the delivery of subjects from the Certificate in Preparatory Education. DEET have funded the "Joint CPE" proposal and delivery will commence on 16/10/95 from Port Augusta to the following venues as determined by DEET: Port Augusta, Coober Pedy, Marree, Leigh Creek and Peterborough.

Published articles relating to the Aboriginal Study Centre:

McKay, K. (1993) Aboriginal Study Centre Program (ETAFE). Women's Studies Resource Centre Newsletter. Vol 19 No. 3. pp 4-5.

Open Learning Technology Corporation Limited (March 1995) Study Centres for Remote Communities in Outback South Australia. Open Learning Case Studies: The TAFE Sector. CS14.

Piltz, B., McKay, K., Rundle, H., Hoban, A., Wright-Austin, M. (1993) Aboriginal Study Centre Program. Contemporary Issues in Aboriginal and Torres Strait Islander Studies:4. Proceedings of the Fourth National Conference. Cairns College of TAFE. Edited by Ken Riddiford, Eric Wilson, Barry Wright. Cairns TAFE/Queensland Aboriginal and Torres Strait Islander Consultative Committee. pp210-242.

Piltz, B., McKay, K., Rundle, H., Hoban, A. (1993) Bringing TAFE to remote Aboriginal communities. Good Practice in Australian Adult Literacy and Basic Education. October. pp17-19.

For further information about the Aboriginal Study Centre Progam, please contact:

Heather Rundle
Program Manager
Aboriginal Education
Port Augusta Campus
Spencer Institute of Training and Further Education
PO Box 1870
PORT AUGUSTA SA 5700

Telephone: (086) 42 9254 Fax (086) 42 9275

5 September 1995

# Canadian Policy –
# First Nation Involvement in the Funding and the Politics of Post-Secondary Education: How Much is Enough?

**Submitted By:** Darlene Lanceley
Mistawasis First Nation and
University of Saskatchewan
Canada

# Canadian Policy - First Nation Involvement in the Funding and the Politics of Post-Secondary Education:

## How Much is Enough?

Darlene Lanceley

Mistawasis First Nation
&
University of Saskatchewan

## Abstract

In Canada, First Nations adopt the position that education is a treaty right that should not be limited by budget constraints or the discord of fudiciary responsibilities. First Nations representatives and those of the Crown negoitated treaty rights and education was promised and education would provide the assistance needed for First Nations survival in modernity . However, First Nations did not agree to assimilation and leaving their culture and communities that happened when the government became keeper of the wards and incarcerate First Nations on reserves.

The purpose of this paper is to discuss the historical participation of First Nations students in obtaining university education in Canada. The paper outlines the state's historical extension of control by the enforcement of the Indian Act upon First Nations citizens. Previously, the Indian Act denied First Nations access and entrance into university education, however, changes in 1960 resulted in First Nations participation in university programs.

This paper discusses the history of the Indian Act pertaining to post secondary education; the development of policy for the administration of post secondary education; a shift in governmental relations; student reaction to the implementation of policy and policy changes; and the dichotomy of administration and control of post secondary education. The contradication in how devolution of post secondary education resulted in First Nations administrating a program that does not recognize treaty right to education.

I argue that central to the discord is argument over the treaty right to education. Current debate concerns the constraints on funding of post secondary education and the treaty right to post secondary education. The budget constraints are at a time when First Nations require an educated labour force for the delivery of programs and services to a growing population. The programs and services are to handle a First Nations population both on reserve and off reserve. The constraints result in the training of a First Nations labour force with limited resources and time.

The government's position is that " education is a privilege and not a right". The privilege to education has meant a controlled budget and monitoring of the participation of First Nations students in university programs. The privilege for First Nations students to access funding is to wait to attend university. The privilege for First Nations administrations is the deficits, the waitlist, and the frustration of treaty right to education not being recognized or addressed by the government - keeper of the wards.

## **Canadian Policy -**
## **First Nation Involvement in the Funding and the Politics of Post-Secondary Education:**
### How Much is Enough?

Contrary to nineteenth century promises, First Nations have been denied opportunities to " learn the cunning of the whiteman". Instead, First Nations have been without academic qualifications to enter the labour market, skills to compete with others for goods and services, and access to participation as citizens in their own country. This paper introduces the difficulties First Nations had in order to achieve educational equity with the Canadian population by presenting the history of the Indian Act, the history of post secondary education, the change in governmental relations, student's reaction and the current policy on post secondary education.

The history of the Indian Act is important because policies monitored, regulated, and administered the day to day lives of First Nations land and people. The state used the Indian Act as its legislative tool to administer policies. The state protectionist policy incarcerated First Nations as "Wards of the Crown" and successfully removed their political and civil rights as citizens. Consequently, for this reason were unable to defend their political and civil rights as First Nations.

In the area of education, the Indian Act did not allow for the participation of First Nations students in obtaining university level education. The Indian Act allowed for the government to determine the scope and the nature of "learning the cunning of the whiteman" that did not include post secondary education. The nature and understanding of the treaties from the First Nations perspective is that post secondary education is a "treaty right". It is a right that comes from treaty in that the government agreed to teach First Nations how to survive in modernity. In post modernity, the treaty right to education is quite central to the discord of interpretations of by First Nations and the government.

## History

I have chosen to cite examples of the policies of the past to demonstrate the discord in the nature and scope of "treaty rights". Treaty rights have shared histories of policies, agreements, and governmental control. Previously, the state defined the nature and scope by the financing and administration of treaty rights. The administration of treaty rights led to the creation of an Indian department and the employment of officials. Satzewich's (1995) research indicates that the financing of treaty rights allowed the state to ensure two factors: political patronage and moral regulation.

The moral regulation of First Nations was central to the constitution of the Department of Indian Affairs. The past policies in areas of citizenship - enfranchisement, pass and permit systems, religion, education, health, and welfare defined the scope and nature of treaty rights. It was the intent to limit the civil and political rights of First Nations as well as the government's fiduciary responsibilities. The state's aim was to assimilate First Nations. The Indian Act did not allow First Nations to determine their own destiny as promised in the treaties. Instead, the Act stripped First Nations of the political power and First Nations did not determine their own rules of governance and administration of social programs . The Indian Act sought to disregard First Nations sovereignty. Rather, the state imposed their notion of sovereignty upon First Nations.

The state's agenda has not differed over time. The past policies directly link to current implementations of policy in the delivery of programs and services for First Nations to exploit First Nations land, resources, and people. The state has continued its policy on assimilation by defining who is an Indian; what benefits Indians are entitled to, dependent upon residency - off reserve and urban; and the population is used to determined funding for the delivery of programs and services devolved to First Nations.

The **Indian Act of 1876** and subsequent amendments define and administer the rights and privileges of First Nations. The legislation was more significant for its impact on the lives of those defined as Indians by the policies that allow for the administration of their day to day lives. The act sought to regulate and assimilate First Nations and to control Indians by creating a protection policy that exploits First Nations land and its peoples.

In the past, the protectionist policy of the Indian Act allowed the state to assure their citizens that First Nations would be civilized. It refused the rights of First Nations people to be neither entrenched nor recognized as citizens in their country. As Ponting and Gibbens (1980:17), note , " This outlook, coupled with the sweeping powers of the Indian Act and the high proportion of former military men and clergyman with Indian Affairs, entrench paternalism within the Department." The treaties did not outline or determine the relationship between First Nations and the state. Rather, it was the Indian Act's wide sweeping power that restricted contact and enforced segregation.

The policies were beneficial to the state and the state was able to control First Nations land, resources and people. The exploitation of First Nations allowed for domination and surveillance of their nations in the form of a Department and a departmental policy. The Act created a system of administration in that officals and Indian Agents were appointed to manage the lives of First Nations. The tactics used by Indian Agents ensured that the reserves would be monitored and regulated. The state and state officials maintained control and First Nations became second class citizens in their homeland. The system of apartheid was complete as First Nations were segregated and controlled on reserves.

Hamilton, (1995:9) states,

> "Instead of enjoying the freedom of the past, no Indian could leave a reserve without a written pass from the Indian Agent. Indian people were arrested if they did not have a pass and could not leave the reserve to fish or hunt without permission. Religious ceremonies and celebrations were forbidden, Indians were prohibited from wearing traditional costumes, and people were stopped from visiting extended family members on another reserve."

Since the signing of the treaties, First Nations' attempts to petition their concerns were met with new amendments to the Indian Act that further limited their civil and political rights. The state became the keeper of the wards due to the classification of First Nations as "Wards of the Crown" . The special status as Indians - Wards of the Crown did not allow for First Nations to control their destiny. The state did not recognize First Nation participation in federal or provincial elections because of their special status as Indians. The state prohibited First Nations from obtaining legal council to assist First Nations in their attempts to have their concerns addressed and heard. Dickason (1992) and Hamilton (1995) discuss the amendments as vehicles to silence the voice of First Nations resistance. The voice of the political representatives, their citizens and supporters who resisted the Act and the state's mandate to assimilate were refused. " Protest meetings were outlawed and during the period for 1927 to 1951, no lawyer could be engaged to fight the cause of any band as it was illegal to raise money to commence a claim against the Crown. Indians had no rights to vote in federal or provincial elections." ( Hamilton: 1995:10)

After World War II, a change in governmental attitude happened as Indian veterans were successful in the lobbying of awareness to the plight of First Nations. First Nations veterans joined voluntarily to defend Canada and fought in wars only to return to Canada as second class citizens. For their efforts, First Nations land was allotted to others veterans under the Solider Settlement Act. First Nations were not eligible for benefits as other soldiers under the Soldier Settlement Act. The rationale was that First Nations could not be conscripted to fight. Consequently, First Nations veterans were ineligible to receive benefits due to their special status as Indians.

First Nations veterans and their supporters were successful in having their concerns heard and addressed. Dickason (1992:329) states , "When they returned to civilian life, the restrictions and inequities of their lot on reserves became so glaringly evident that veteran's organization and church groups mounted a campaign that resulted in the establishment of a Joint Senate and House of Commons Committee on the Indian Act, which held hearings from 1946 to 1948"

The establishment of the Joint Senate and House of Commons Committee resulted in revisions to the Indian Act in 1951. The revisions implemented the civil and political rights of First Nations. In 1960, First Nations received the right to participate in federal and provincial elections. The right to vote recognized that First Nations were now citizens of their own country. The change in policy allowed for First Nations to obtain legal counsel and the opportunity to address the inequalities of the past. The 1960's was an era of civil and political rights reinstated, urbanization, integration and the removal of policies that previously inhibited First Nations participation in Canada.

## The Change in Governmental Relations

The change in governmental relations was a direct result of globalization. It was not out of a genuine concern for First Nations plight in Canada. Internationally, the treatment of Canada's First Peoples was known and political pressure changed the prevalent attitude of the state. The 1951 revision to the Indian Act allowed for First Nations to begin to enter the Canadian mosaic as participating members. In 1960, First Nations received the right to vote and were now considered citizens of their own land. Previously under the Indian Act First Nations could not maintain two citizenships -- First Nations and Canadian.

The 1960's was an era of transition as First Nations were able to access the urban centers, participate in the labour market, access educational facilities and practice their traditional ways. Indian Agents were replaced by civil servants. First Nations actively participated in the political process. The government sought integration of First Nations and sought to address equality through the release of a discussion paper commonly referred to as the **White Paper**.

In 1969, the relationship between the government and First Nations changed with the release of the "**White Paper**." The **White Paper** proposed to absolve the government of its relationship with First Nations through the notion of changing the definition of Indian status to **citizen plus**. The idea of **citizen plus** was to remove the citizenship and policy barriers to First Nations and allow for equal participation of First Nations. The paper's objective was to remove the status of Indians and the protection of Indian lands.

The discussion paper was met with protest, confrontation and policy confusion as First Nations demanded an immediate withdrawal of the paper and the intentions of assimilation. The government could not understand why First Nations would not want to embrace such a policy as equality. First Nations understood the intent of extirpation of Indians and Indian lands by embracing such a policy. Tobias (1983:53) states, " the government announced its intention to absolve itself from the responsibility for Indian Affairs, that is, the Indian Act. By adoption of this policy and by repealing the Indian Act, Indians would be assimilated by government fiat, and what the Indian Act of 1876 had sought as a long - term goal--the extirpation of the Indians and Indians lands would be realized."

First Nations feared the loss of the special status under the Indian Act. First Nations were not willing to negotiate or surrender their First Nations citizenship to become Canadian. First Nations sought the recognition of two citizenships -- First Nations and Canadian. The **White Paper** was not in the interest of First

Nations but rather in the interest of the state and state administrators. The federal government recognized that the programs and services would increase with the growing off - reserve population.

In the 1960's the federal government was not attempting to off-load programs and services to the provinces. The government created programs and services for the growing First Nation population. The funds were abundant and all levels involved with the purchases of Indian programs and services. Why, then, is such a policy now in progress as First Nations organizations are experiencing off-loading and downsiding of programs and services from the federal government?

## Post Secondary Education: Historical Overview

The history of programs and services development is important to analyze as it allows for a deeper understanding of how First Nations dealt with the off loading of post secondary education. This section of the paper addresses the development of post secondary education policy for First Nations.

Since the 1960's, the Department of Indian and Northern Affairs funded First Nations students in their educational endeavors in the area of post secondary education . The Department did not have a developed policy or budget for the funding of post secondary education. It was not needed as the student population was minimal. However, the government of the 1960's and 1970's were liberal in their commitment to advanced level education for First Nations. The government's objective was to increase the numbers of First Nations students attending university. It sought to address the inequality by creating programs for teachers and social workers to address the plight of First Nations communities.

The education policy did not limit the numbers or the access of First Nations students attending post secondary institutions. In fact, Jean Chretien, Minister of Department of Indian Affairs, in 1971 stated , " I have given the National Indian Brotherhood my assurance that I and my department are fully committed to realizing the educational goals for the Indian people which are set forth in the Brotherhood's proposal." (DIAND:1973:5) The department and NIB were able to come to a common understanding that allow for the protection of education as treaty right for and the participation of First Nation students in the academies of higher learning.

During the 1970's and 1980's, demands for change to the education and child welfare system resulted in the implementation of First Nations policy alternatives. First Nations organizations were involved with areas of policies pertaining to First Nations control and jurisdiction. In 1972, the National Indian Brotherhood (NIB) released a document, **"Indian Control of Indian Education"** that would set policy for the expansion of educational development. A policy was developed for the administration of First Nations control in the education system. The bands began to administer and teach in their traditions. It was a time of transfers of programs and jurisdiction as First Nations assumed control over their destiny.

In 1974, after the release of "Indian Control to Indian Education" , INAC officials developed new guidelines to administer post secondary funds and to address the needs of students The guidelines were developed without input from First Nation. First Nations did not agree to the terms or to the administration of a program that did not recognize education as a treaty right. It was during a three year period (1975-78) an additional set of guidelines in post secondary education were introduced and tabled in the House of Commons. In October of 1977, the Treasury Board granted approval for the implementation of E-12 guidelines budget and policy. The guidelines created a policy for INAC to administer post secondary funds and to address the needs of students. (Ward:1988:212)

The Consolidated Revenue Fund was the previous source of budget until the implementation of the E-12 guideline. First Nations representatives felt that the Consolidated Revenue Fund should be used instead of the Treasury Board. The Consolidated Revenue Fund was revenue dollars which could not be capped nor limited. First Nations felt that the Treasury Board was subjected to financial limitations because the Treasury Board could cap and limit programs and services. As Ward notes, " Monies to be spent on adult education, vocational education, and post secondary education were considered to be discretionary, i.e., Monies available from what is left after non-discretionary or statutory responsibilities are fulfilled. Consequently, budget restrictions for post secondary education were inherent in the actual funding process." (1988:88)

Additionally, during the 1980's , two political factors influenced the assertion of political and civil rights by First Nations. In 1982, the first political factor was the repatriation of the Constitution of Canada. The Constitution section 25/35 dealt with the entrenchment of First Nation, Metis, and Inuit peoples inherent right to self-government and self-determination. It was a political issue in that First Nations, Metis, and Inuit peoples were not allowed to actively participate along with the premiers of the provinces. The right to self-government was entrenched however, the discord to the defining of self-government remained with undefined parameters.

The second factor emerged in 1985 with passage of Bill C - 31to amend the Indian Act. The Bill reinstated Indians who lost their rights through the enfranchisement policy of the past. The population of First Nations increased dramatically because of individuals reinstatement of their Indian Status. "The National Indian Brotherhood realized that, although it still considerted equality rights irrelevant to the Aboriginal or Indian rights issue, it had to deal with them. The federal government intended to pursue Indian Act changes in this respect, with or without the consent of the National Indian Brotherhood." (Frideres:1993:356) It was not because First Nations did not beleive in equality that the Bill did not have the full support of First Nations or the involvement of First Nations but it was because it dicatated to First Nations who were their citizens. It was contradictory as it reinstated First Nations (mainly women) who had lost their rights by the process of enfranchisement..

In the area of post secondary education the people who were reinstated became the decoys for changes in policy . It was evident that the post secondary student population was increasing. Although, post secondary education was one of the fastest growing and most successful programs run by the Department of Indian Affairs, the government imposed a cap that did not adequately address the needs of First Nations and their communities. It was the government's intent to devolve programs, services and responsibility to the First Nations with a set of budget and policy requirements.

The rationale to cap post secondary dollars was to stabilize the numbers of students entering institutions by: decreasing the student months (from 72 to 40 months), elimination of subsidizes such as day-care, defining acceptable institutions of study,and prioritizing students in levels (Level (1) - technical; Level (2)-university-Level (3) - Masters/Ph.D). Another perceived rationale was to prevent more students from convocating from university programs with recognized professional requirements that were required for entry into a competive labour market.

A policy was developed and a budget formalized for the administration of post secondary education. The Department devolved the cost to the First Nations level by off loading the program. The budget predetermined how many students a First Nation could support, thereby limiting their student population. The political climate and the budget caps left First Nations negotiating the administration of Post Secondary Student Support Program (PSSSP) and left many First Nations without a choice on how many students they could support.

PSSSP administration changed as First Nations assumed the administration and control of program. With the introduction of PSSSP, First Nations watched as post secondary education was capped and resources limited. In 1988, PSSSP began with an announcement to increase dollars spent on First Nations education. The increase was to be over a five year period which would allow for First Nations to have equity and participate in university education as other Canadians. The budget needed to change to reflect the policy changes and the direction and scope of post secondary education.

The increased population on the projected numbers of First Nations reapplying for status alarmed the department and the government. It was obvious that the government was threatened by the increased knowledge and awareness gained by those who sought entry to the doors of the academy. Students sought to change the focus and to protect their inherent right to education that was threatened by the changes to E-12.

## Student Reaction

In this section, I will address how students reacted to the changes in post secondary education budget and policy. As mentioned earlier, changes to the administration of post secondary funding did not begin until 1974 with the policy development of the E-12 guidelines. In 1978, changes were made to the program without First Nations approval or input. Because the changes threatened the treaty right to education, students organized and met in Red Deer, Alberta to discuss the implication of the new guidelines and the impact in the future. Students wanted to be assured that the inherent right to education was protected. Lanceley notes, " However, what they were given was a statement by Al Simpson of the Indian Affairs branch that "education was not a treaty right." (1991:241)

One of the outcomes of the Red Deer meeting was the creation of ad hov national student organization. Students were successfully able to meet with the Minister of Indian Affairs and address issues of eligible months of student funding , allowances, capping of the budget, and increases to student monthly allowances. " The Minister agreed to a second meeting which took place on Decemeber 15, 1978, where the Minister was presented with the statement on "education as a treaty right". The Minister rejected the statement but committed his Department immediately to revise the guidelines and to request that the NIB act as an official coordinating body for consultations. (Lanceley:1991:241)

The guidelines remained as approved by the Treasury Board, and First Nations representatives remained firm on their rejection of the guidelines. The NIB position was that, "as long as the E-12 guidelines continue to be the particular instrument for implementation of post secondary policy, their delineated form and any proposed revision to that form would necessarily reflect the relative position on the fundamental issue of 'education as a treaty right'." (Ward:1988:225)

In 1987, another advancement of student organization occured when Bill McKnight, Minster of Indian and Northern Affairs unilaterally imposed a cap on post secondary education. INAC imposed a cap of $130 million dollars which meant that fewer students would receive post secondary assistance. The students and their supporters realized that the denial of students meant the numbers would increase and over a period of time it would be compounded by increasing need and decreasing resources. It was in the summer of 1988 students were able to organize and educate their own student population who were not aware of the changes or the threat to "education as a treaty right". Students organized nationally when it was realized that an estimated 1000 students were denied access to funding. Students were able to educate their communities and themselves to the danger and the possing threat to the "treaty right to education".

Students were outraged that once again, INAC implemented a program without proper consolation with First Nations. Students demanded that the policy be retracted and stopped. INAC response was to send all Chiefs and Councils a questionnaire. However, the questionnaires were skewed so that the responses would appear that First Nations agreed with the changes and the policy. Students urged their First Nations not to answer or respond to the questionnaire. In addition to the political organization of students, students also committed themselves to educate all peoples on the plight and the reality of First Nations in Canada.

In 1989, a cabinet shuffle resulted in Pierre Cadiux replacing Bill McKnight. Cadieux announced the changes would take effect on April 1, 1989. The student responded with a national day of protest. The protest involved a hunger strike which lasted for thirty six days, occupation of INAC offices, and arrests of students and their supporters (Lanceley:1991:23)

Across the country, students reacted to the policy changes with a national hunger strike, protests, and occupations of federal offices. On April 14, 1989, students and their supporters occupied federal Indian Affairs offices across the country. Students and their supporters were charged with public mischief. The occupation awoke the Canadian public to a new generation who rose to the challenge and defended the "treaty right to education." It introduced another generation of warriors who understood the threat to post secondary education and who did not wish to see a right become a privilege. First Nations elected representatives understood the threat and supported students and assisted in the defense of " post secondary education as a treaty right".

The public awareness of the plight of First Nations and Aboriginal peoples helped to educate Canadians and dismiss many myths about First Nations and Aboriginal peoples. Students questioned the commitment by different levels of government and leadership to post secondary education. Students who had gained success in educational issues were at the political tables defending their political platform and educating people about the reality of losing the right to access post secondary education. " Most importantly, the hunger-strike and protest awoke not only the Canadian public; it awoke the Indian nations to the fact that the new generation of Indian students is unwilling to be submissive to either government or Indian leadership when it ignores their interests." (Lanceley:1991:247)

As with the changes in 1978, students realized that the changes to E-12 meant that fewer students would be able to enter university, and students were to finish in the time allotted by the Department. The student months were capped at 32 with an extension of 8 months leaving a total of 40 student months of funding to complete four year program. Students faced limitations of programs due to a residency clause in the policy stating a student must attend a institution nearest to their home reserve. This is problematic for students because students are limited to programs offered in their provinces. Under the old policy, students were not limited in pursuing advanced level education or limited to institutions of study to pursue graduate studies. A major problem for students is accessing funding for Graduate Studies in Masters or Ph.D. programs.

Students were faced with another dilemma, the administration of post secondary education by their First Nations. Students feared that accessing funds would be problematic at the First Nations level. Students did not understand the complexity of the administration of the program and did not know whether the treaty right to education would include C-31 students. First Nations were new administrators who understood that the budget included all band members. First Nations also understood that they would administer a program that does not recognize " Treaty Right to Education". It is problematic as people do not understand why come they can not attend university when it is a treaty right.

## First Nations Administration of Post Secondary Education

This section of the paper deals with the contradications associated with issue of First Nations administration of post secondary education. Saskatchewan will be used as a case study because it is familar to the author's knowledge both as a student and as a post secondary coordinator. Students were apprehensive about First Nations controlling the direction and administration of post secondary education.

In the late 1980's, in Saskatchewan, First Nations began to administer the post secondary student support program for their First Nations and Tribal Councils. In 1990, Saskatoon Tribal Council was the first tribal council to assume control and administer the program and to devolve the program to the band level. The devolution to the band level results in First Nations maintaining control of "treaty right to education" with the administration of post secondary education. It was a Catch- 22 situation for First Nations because if they did not administer the program another agency would administer the program. Thus, many First Nations had no choice but to administer the program.

The devolution of the program limits the needs of First Nations education by the budget, the policy, and the administration of the program. The policy sought to control the quantity and quality of academic learning and access to university education. First Nations have understood and negotiated the right to post secondary education as " learning the cunning of the whiteman". First Nations understood and recognized that the control and administration was protected if they were the administrators.

However, from the federal government perspective, the rationale to change the policy was based on education as a privilege for all citizens and to create equity for First Nations. The issue of the inherent right to education was used as a smoke screen for the real issue which was and continues to be fiduciary responsibility for post secondary education. In Canada, the threat to university education as a whole is a more general concern. Universities are under the stress of program cuts, staff cutbacks, overcrowding classrooms, and the increasing costs. (Basran;Hay:1991:pgs35-58) The government needed to address First Nations budget cuts before it could rationally cut post secondary education in general.

The rhetoric the public heard was that Indians had free education while others were paying for their education. First Nations treaty rights are misunderstood by the general public. Students armed with both oral tradition and combined with academic knowledge were able to address the misunderstandings and interpretation of treaty rights. Students were able to defend why education is a treaty right and not a privilege. In their defense students were able to address why the budget was capped and changed.. Students realized that an educated First Nations posed a serious threat to the state as students could now interpret, read policy, law, history, and understand the consequences of knowledge and power. The capped budget ensured the state that the education of First Nations could be controlled by the almighty purse string.

The limitations of the past policy were passed down to First Nations. First Nations administration of post secondary dollars could restructure the policy to reflect a global budget that would address the needs of their First Nations. However, while on one hand it allows for funding of students it constraints the demands of the program. In reality, the dollars are set aside for student to access their perceived right to education and administering organization are distributing the dollars for the students who are members of First Nations.

First Nations benefit from administering the program as it increase their overall capital and planning dollars. However, one has to remember that the program is demand driven and First Nations do not receive additional dollars. Due to this fact the program is a reactionary as opposed to proactive which would allow for better usage of the dollars. INAC has instituted their divide and conquer tactic through the allocation of funding. It appears that while some First Nations have surpluses other First Nations are in a deficit. It is most often smaller bands who are in jeopardy while larger bands can afford to offset administration.

In 1992, INAC once again changed the funding formula without consultation with First Nations. The formula changed for students and affected the administration of the program. The per capital allocation was based on the 18-34 yea old population. The population included the Bill C 31 and urban First Nations that created a split between the on and off reserve population. INAC suggested to First Nations that if they did not wish to administer the program the program would be administered on their behalf. First Nations did not want to administer a program which did not recognized **"education as a treaty right"**.

INAC imposed an amount of growth for the program starting in 1993 to allow for equity of the program for all First Nations. It was imposed as a global expenditure and INAC must manage the dollars within the overall allocated amounts. The province of Saskatchewan received in 1994-95 from the 20 million promised by the Liberal Redbook campaign was 3.4 million dollars to address their student population. This allowed for the First Nations to send additional new students and assist First Nations in addressing their waitlist of applicants. INAC has not dictated to First Nations how to administer the program.

The formula created a difference in the perceived participation of First Nations students in attending universities. The government prioritized the age of students who should qualify for funding and the age qualifier was used in statistically proving that the increase in enrollment was comparable to the national average. The policy per capital allocations are based on the population of 17-34 years and the enrollment rate is comparable to the average ages of university students.

## Post Secondary Enrollment,

## First Nations compared to All Canadians

| ***Registered Indians*** | **1990-91** | **1991-92** | **1992-93** | **1993-94** |
|---|---|---|---|---|
| **Population enrolled 17-34** | **4,129** | **4,717** | **5,607** | **7,151** |
| **Population aged 17-34** | **179,304** | **184,254** | **188,790** | **192,631** |
| **Enrollment rate (%)** | **2.3** | **2.6** | **3.0** | **3.7** |
| ***All Canadians*** | | | | |
| **Population enrolled 17-34** | **499,044** | **517,899** | **566,681** | **545,497** |
| **Population aged 17-34** | **8,483,000** | **8,390,600** | **8,329,100** | **8,229,200** |
| **Enrollment rate (%)** | **5.9** | **6.2** | **6.8** | **6.6** |

**Source: Indian and Northern Affairs Canada: Basic Departmental Data, 1995, pg.43**

What has been the impact of the policy changes and devolution on post secondary enrollment? During the ten year period, (1984-85 to 1994-95), many factors have affected the participation of First Nations students who wish to attend post secondary institutions. These factors include: policy changes along with the increase in tuition, shortages of employment, and changes in allocations. In the last ten years, the population of First Nations students has steadily increased while the funding for students has decreased. Therefore, the First Nations student population has not been able to fully develop to reach equity with the general population despite the objective in changing the policy to reflect equity.

If what the government believes is true, after 1989 the First Nations population should have shown a massive increase in terms of per capita enrollment. Since the difference in rate of enrollment doesn't alter over time, it is obvious that the population of First Nations university students remains limited. In terms of raw numbers, during 1990-1991, 6,455 First Nations students should be attending a university if there was equity with the general population; in 1991-92, that total would be 6,633; in 1992-93, it would be 7,174 students; and in 1993-94, 5586 First Nations students should be attending university, the rate of enrollment was the same.

## Conclusion:

I have argued that the issue of post secondary education as a treaty right, is at the centre of discord in relation to budget constraints. The nature and the scope of post secondary education as a treaty right continues as a unresolved issue. Pragmatically, First Nations who now administer a program are forced to become gatekeepers. The post secondary program resulted in increased numbers of First Nations students in the overall college, technical and university population. Consequently, budget constraints acted as a catalyst for First Nations control to administer post secondary education. More importantly, First Nations would be able to defend education as a treaty right under their jurisdication.

The rationale given by the department was that this was the way to provide equity to all First Nations in terms of the participation rate in advanced education. The rationale does not allow for the needs of First Nations to be met given the requirements of funding. This is quite problematic as the needs of First Nations in adult literacy, upgrading, trades, and technical level training are underfunded. Therefore, the number of First Nations students who can attend university is predetermined at the First Nations level. Thus, some First Nations students must waiting for funding to attend advanced level education.

In terms of financial responsibility , INAC's mandate is determined by the national budget allocations for programs and services for INAC and First Nations administration. The off loading of post secondary education has resulted in decreases in areas of staffing, and administration dollars, and increase in students waitlists. Deficits are created in order to educate those continuing in the program and those who can access funding. The result for First Nations administration has been defining a policy of post secondary education, student criteria, and administration of the post secondary program. Within a program that is inadequately funded and cannot address the needs of the total First Nations student population.

The government's fiduciary responsibilities is devolved to First Nations administration which allows for greater self control over the economics of individual First Nations and the jurisdication for the protection of treaty rights. The process of devolution, however, has not benefited most First Nations in terms of the amount of funding available for delivery of programs and services. Rather, insufficent budget allocations resulted in some First Nations administrations inheriting a deficit to administer programs and services.

In Saskatchewan, the Federation of Saskatchewan Indian Nations with associated First Nations formed the Post Secondary Counselors Association. The Post Secondary Counselors Association is working towards solutions to the policy and the budget limitations. The Association has acted as an advocate for First Nations and their student population by creating their policies and forms of administration The issue of "education as a treaty right" remains unresolved.

Post secondary education is currently been assaulted by an increase in tuition, textbooks, and the restructuring of Canada's student loans. Due to the nature of the political climate, it is difficult for First Nations to assert education as a treaty right. It is difficult to prove that the uncapping of funds would increase the numbers of First Nation students when it appears that the population is increasing. While it is true that the population is increasing the funding is decreasing. However, it is still questionable as to how the government can address equity with limited resources and the issue of "treaty right to education" remaining unresolved.

Full accessibility to university education is questionable as First Nations struggle to honor the perceived right to education as they are forced to create a policy which limits the access and number of students who may enter universities. It is a situation where First Nations administrators have become keepers for the peoples' destiny.

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## Section 3. Teacher Education Programs

- NORTEP: Northern Teacher Education Program 1976-1996
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- Indigenous Teacher Education in Neo-Liberal Settler Societies................Rick Hesch
- Respect Vs. Discipline: A Native Perspective................................David Rattray
- Monitoring A Maori Teacher Training Programme
  in Aotearoa/New Zealand..........................Whare Te Moana and Rachael Selby

# NORTEP

# NORTHERN TEACHER EDUCATION PROGRAM

## 1976-1996

## A BRIEF HISTORICAL OVERVIEW

**Submitted By:** Keith N. Goulet
Saskatchewan Ministry of
Northern Affairs
NORTEP
LaRonge, Saskatchewan, Canada

# NORTEP

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PREPARED FOR
WORLD INDIGENOUS PEOPLES CONFERENCE
JUNE 16-21, 1996
BY
KEITH N. GOULET

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# NORTEP 1976 - 1996

## "20 YEARS SUCCESS IN TEACHER EDUCATION"

## A NORTEP SUCCESS AND OVERVIEW

* Celebrates 20 years of success.

* The program serves 35 communities on a 350 mile by 400 mile area in northern half of Saskatchewan, Canada.

* Northern Saskatchewan's population is 70% Indian and Metis. The Aboriginal cultural and linguistic breakdown is about 70% Cree and 30% Dene.

* NORTEP has graduated about 192 teachers and over 80% are now teaching or work related in education.

* Indian and Metis Teachers in Northern Lights School Division has increased from 3% to 25%. Northern Indian Band schools employ 70 or more and the Ile a la Crosse and Creighton School Boards employ another nine.

* NORTEP has always been under Northern elected control. In addition to the inclusion of two Tribal and Grand Councils and two other school boards. The elected representation throughout the twenty year period has been 90% Aboriginal.

## B GENERAL HISTORICAL CONTEXT

### CANADA

* The Liberal Government of Canada under Prime Minister Pierre Trudeau and Indian Affairs Minister, John Chretien introduced the 1969 White Paper which would devolve and offload Aboriginal and Treaty Rights to the provinces. The policy paper was similar in many respects to the Termination policy in the United States.

* Indian people countered with the Red Paper through the National Indian Brotherhood (NIB) and the Western Chiefs. In the specific area of education the NIB in 1973 developed a position paper entitled "Indian Control of Indian Education".

- Metis people were pushing for equal federal recognition of Aboriginal Rights. In 1973, the Metis Society of Saskatchewan (MSS) included Non Status Indians under a new organization AMNSIS (The Association of Metis and Non Status Indians of Saskatchewan).

## SASKATCHEWAN

- An NDP (New Democratic Party) government was elected in 1971 with a view of new reform.

- In 1972, a Department of Northern Saskatchewan was created. Rather than go to line departments for decisions four hundred miles south to the provincial capital a single unified department with its own Minister was started in the north. The focus would be on change.

- Two branches were formed to deal with education in the north. Academic Education would encompass K - 12 while Northern Continuing Education the post secondary area.

- The community college system was started with La Ronge, northern Saskatchewan being one in the first group of regional colleges.

## NORTHERN SASKATCHEWAN

- In 1973-4 the Northern Municipal Council was established as the first major elected municipal authority governing the area.

- In addition to the school boards at Uranium City, Creighton and Ile a la Crosse, the Northern School Board became an elected authority on January 1, 1976.

- By 1974 Academic Education Branch had hired a Cree language consultant, a social studies historian, a language arts curriculum specialist and two superintendents.

- By the mid 1970's the idea of elected real authority on a united northern basis was a strong part of northern political culture.

## C EARLY NORTEP HISTORY

### PROGRAMS FOR TEACHER AIDES, NATIVE LANGUAGE INSTRUCTORS AND ADULT INSTRUCTORS

* Teacher aides were hired in 1971-72 and by 1976 there were 43 in about 27 schools.

* Four Native language instructors were hired by Northern School Board in the fall of 1974. Keith Goulet, a Cree Metis from Cumberland House, Northern Saskatchewan was hired as Cree Language Consultant by the Academic Education Branch. This position was moved to Northern School Board on April 1, 1975.

* A non credit teacher aide training program was started and implemented by Myra Punnett in 1974 and 1975 through the auspices of the Northern School Board.

* The La Ronge Region Community College also offered an adult instructor training program in 1974-76 with Linda Goulet. The Adult instructor trainees took the Anthropology 140, university credit class in the summer of 1975, taught by Keith Goulet. Three Cree language instructors also took the course.

### NATIVE LANGUAGE TEACHER EDUCATION PROPOSED 1975

* In August, 1975 a proposal to establish a Native Language Instructors Training Program was made by Keith Goulet. The objective was to teach the Cree and Chipewiyan (Dene) languages and obtain a teaching certificate with proper university qualifications.

* Two half classes (3 credit hours) entitled Edind 257 and Edind 356 were taught by Keith Goulet on five-one week workshops held in the northern communities of Sandy Bay, Beauval and La Ronge between October, 1975 and May, 1976. Five Cree language instructors took the courses.

* Between October, 1974 and February, 1976, a series of meetings and correspondence between Academic Education, Northern Continuing Education, the school boards, the community college and the university were taking place. An advisory committee was set up to examine the need for teacher aide training and teacher education.

### COORDINATOR FOR TEACHER EDUCATION HIRED

* Keith Goulet was hired February 27, 1976 to be the Acting Coordinator and developer of a Northern Teacher Education Program.

- **In the summer of 1976 an accredited 3 year Teacher Aide Training Program was started by Northern School Board in cooperation with the Community College. It was funded through Local Employment Assistance Plan (LEAP). Myra Punnett who had previously taught non credited programming to the Native instructors (Teacher Aides) in 1974 and 1975 became the program developer and instructor.**

- **Approximately 50 teacher aides, Native language instructors and community college adult instructors had been hired by the boards by 1976.**

- **A proposal for teachers education is made by Keith Goulet on March 10, 1976. DNS approval in principle is made on May 18. DREE Northlands approves cost sharing on June 18. Treasury Board approval is made in July.**

## NORTEP PROGRAM STARTS SEPTEMBER 1976

- **NORTEP Program started with the first class being offered and taught by Keith Goulet between September to December, 1976 at the old Gateway School. It was an Edind 357 full class (6 credit hours), accredited from the Indian and Northern Education Program (INEP) at the University of Saskatchewan, Saskatoon. Goulet who has a B. Ed. is asked to become the director but chooses to be in an acting capacity till a person with proper university qualifications, preferably with a Ph.D. is found.**

- **On October, 1976 contracts to start and develop the teacher education program were signed between the Northern School Board and Academic Education Branch, Department of Northern Saskatchewan. It was between the Department of Regional Economic Expansion and the Department of Northern Saskatchewan.**

- **The first governing board members from Northern School Board include Philip Gauthier, Chair and Vice Chairs, Alfred Montgrand and Emile Hanson and board members Mervin Sayese, Bruce Clarke, Abraham Cardinal, Jerry Tinker, Norman Nateweyes and Solomon Goulet.**

## DIRECTOR HIRED

- **Dr. Michael Tymchak was hired on January 1, 1977 to become the Director of NORTEP.**

- **In May, 1977 the College of Education, University of Saskatchewan approves NORTEP. Shortly after, in the same month, the Provincial Board of Teacher Education and Certification approved NORTEP for a Standard A Teaching Certificate. In November 1977 the Faculty of Education, University of Regina approved the program.**

* NORTEP was expanded to include NORPAC the Northern Professional Access Program in 1989. The first and second years of the Bachelor of Arts and Science program could now be taken in La Ronge. In eight years there have been 117 training positions.

## D NORTEP MODEL

### Northern Unified Control and Equal Partnerships

* Rather than a government department or a community college NORTEP was developed under the control of Northern School Board, a nine person elected public school board which represented the majority of schools and communities in Northern Saskatchewan.

* Today NORTEP has evolved into the NORTEP Council which includes two Tribal Councils and two other school boards.

### Experiential, Practical and Modern

* In most university programs academic classes are taken followed by the professional methods and foundational classes. In NORTEP the focus was on practice and how to teach reading, writing, mathematics first. An integrated and balanced approach on professional to academic classes evolved.

* Practical classroom experience was immediately available as a built in foundation for connecting theory and practice. At the start, students spent one week of their academic/professional experience in La Ronge, then the three (3) weeks back into their home school in their home community. A model of expectations and practice with each year and level of experience was developed. The first stages of the model was developed with Art McBeath and faculty from the University of Regina, the NORTEP staff and the cooperating teachers. Later the two weeks in the school and the two weeks out at NORTEP schedule was established.

* Dynamic modern approaches especially in the experiential, concrete and action oriented area were strategically focussed upon.

### Aboriginal Culture and Language

* The Cree and Dene cultures and languages were integrated in a variety of ways to the classes in addition to the special classes. The history of Indian and Metis people and their contributions and development were integral to the program.

## Long Term Development Approach

- The options for program delivery and control were university centred, northern based or locally based programs. With the Indian control document local one term training programs were being discussed. It was agreed that a broader regional based approach provided a larger population base, more schools and more communities in an integrated fashion. The regional approach could also integrate and partner with the universities and local communities.

- The northern regional base provided an optimal team approach to development. In addition to university faculty, sessional instructors from within the north, a core NORTEP staff with a greater diversity of skills, knowledge and background were more easily consolidated into a team. The cooperative team approach was not only important in daily practice but became an integral part of the philosophy of NORTEP.

- The commitment to long term funding was largely influenced by NORTEP's realistic long term planning and the ability to draw from a broader regional area with more schools, communities and people. It was also deliberately hooked into the Northern Saskatchewan approach which utilized existing five year federal/provincial DREE (Department of Regional Economic Expansion) Northlands Agreements. Subject to review, a successful REGIONAL program had a much better chance for longer term survival.

- Long term survival meant that NORTEP had an opportunity to grow and develop. All programs go through a phase of success and mistakes. A longer term program meant that NORTEP had the opportunity to correct the mistakes and build on the successes.

## Support and Access

- The success of any program depends on support at various strategic levels. NORTEP had support from the provincial and federal government levels. Metis and First Nations communities were also very supportive. The school boards' positive actions in regards to policy changes in accommodating the program and student development were well appreciated and remembered.

- NORTEP staff philosophy and practice based on building a positive self concept and pride as individuals and as peoples was a strong and deliberate positive force.

- Personal support from community and families evolved as the pride of achievement grew and as people recognized the significance of individual and program success.

- Success comes from daily practice. The work in creating an alliance with cooperating teachers in the goal of bridging the gap between theory and practice at the classroom level was highly instrumental in the success of the NORTEP program. It is in the daily living realm of the interaction with the students that the true test of success is measured. The cross cultural sharing, the professional interchange and the joy of personal and team growth were essential components in this lived classroom dimension. Cooperating teachers were integral partners in the NORTEP Model.

## E NORTHERN CONTROL

### Elected Representation

- There was a choice to go to government control, university control, northern control or local control. Northern control was chosen as a recognition that Northerners wanted to have authority over decisions and programs that affected their lives. Northerners wanted their own form of self determination. The elected Northern School Board with the broadest representation base for Northern Saskatchewan thus became the first original governing authority for the NORTEP program in 1976.

### Government and University

- There was strong support at various levels of the provincial government. Strategically there was Glen Lindgren, Director of Academic Education Branch who originally hired Goulet as Cree language consultant in 1974. The Minister and Deputy Minister were supporters. The provincial government policy under Premier Allan Blakeney was to put greater responsibility on elected representation at the municipal and school board levels. The federal government through DREE was also supportive.

- The relatively quick process in getting program approval from the two universities shows that there was internal support at strategic levels. Deans Robin Farquhar, University of Saskatchewan (U of S) and Dean Wilf Toombs, University of Regina (U of R) supported the concept. At the U of S there was Lloyd Njaa and Audie Dyer. At the U of R there was Art McBeath and Tony Nickel. Key faculty instructors from the U of S included Cecil King, Cathy Littlejohn, Bob Regnier and Irene Poelzer.

### First Nations Partnership

- In the initial phase, individual First Nations sent their students to NORTEP and quickly evolved into direct financial support to the student and program. Later, with the regional development impact and open invitation, the Tribal or Grand

Councils in 1992 became involved as the regional representatives within the now expanded 15 member NORTEP Council. Prince Albert Grand Council and Meadow Lake Tribal Council each have four and two elected representatives respectively and in addition each hold Vice Chair positions. The latest two year Agreement was signed this year, March 1996.

## School Board Partnership

- Ile a la Crosse and Creighton are two other smaller locally elected school boards in Northern Saskatchewan. Although they have had students enrolled and graduated they were not officially part of the NORTEP Council structure till March, this year, 1996. The two boards also hold a Vice Chair position in the 17 member NORTEP Council.

## NORTEP Council

- From the original nine (9) person elected Northern School Board in 1976, it was expanded to 15 members in 1992 and included Prince Albert Tribal Council and Meadow Lake Tribal Council. The new two year Agreement signed on March 1996 included Ile a la Crosse and Creighton School Boards. The NORTEP Council in 1995-96 included Bruce Rueling, Chairperson, Rick Laliberte, David Seright, Cornelius Ballantyne, George Smith, Alfred Weins, Rose Bishop, Dale McAuley and Clara Larocque from Northern Lights School Division. Prince Albert Grand Council included Vice Chairperson Ed Henderson Chief Ron Michel, Chief Emil Hanson and Chief Pierre Settee. Meadow Lake Tribal Council members included Vice Chair Howard Gladue and Richard Opikowkew. The Creighton representation was Heather Jacobson and Ile a la Crosse was represented by Allard Merasty and now by Louis Gardiner (March 1996).

## NORTEP Review Committee

- In addition to the governing NORTEP Council, a NORTEP Review Committee exists in agreement with the province. It meets each spring to review the operation, delivery, financing and obligations of each party. The Committee includes the Minister, the Council, Ile a la Crosse and Creighton School Boards, University of Saskatchewan and University of Regina, NORTEP staff, teacher organizations, Prince Albert Grand Council and Meadow Lake Tribal Council, other participating agencies.

# Indigenous Teacher Education
# in Neo-Liberal Settler Societies

**Submitted By:** **Dr. Rick Hesch**
**Winnipeg Education Centre**
**Winnipeg, Manitob, Canada**

# Indigenous Teacher Education in Neo-liberal Settler Societies

Dr. Rick Hesch
For Presentation to the 1996
World Indigenous Peoples Conference: Education
Albuquerque, New Mexico
June 20, 1996

# Indigenous Teacher Education in Neo-liberal Settler Societies

## I. Two Distinguishing Features of Settler Societies

Settler societies can be defined as those societies in which Europeans have settled, initially as land-holders, where their descendants have remained politically and economically dominant over indigenous peoples, and where a pluralistic society has developed in class, ethnic, and "racial" terms (Stasiulus and Yuval-Davis, 1995). Settler societies, from Australia to Zimbabwe, have some characteristics in common. One of these is the prevalence of the colonial cultural myth of *terra nullius*, that is, the notion that Europeans came to a relatively empty land. Certainly, according to this myth, there was no pre-existing social or legal order. Thus, the indigenous peoples did not already have sovereignty over their territories, for they were nomadic hunters with no political or legal organization (Richardson, 1993). The myth also extends to the idea that the development of modern society as we know it has been pretty well inevitable and that First Nations people have by now basically lost the culture they once had. Furthermore, despite the unfortunate paths of history, in the long run Europeans brought lasting benefits to the overall and long-term benefit of indigenous peoples.

This myth is one of those that has had fairly good lasting power, yet remains a myth. In fact, the caloric value of bush foods produced by the James Bay Cree, for example, was nearly four times greater than that available in stores today (Feit, 1995). Nor did indigenous people simply haphazardly take advantage of natural resources made easily available to them. Rather, they consciously nurtured and managed their lands. The Dunne-za (Beaver) in the Western Subarctic, for example, used intensive burning to keep areas adjacent to rivers as hunting-suitable parkland and prairie habitat (Ridington, 1995). The Cree were familiar with cultivated plant food and agricultural techniques through their contacts with the Mandan, Arikara and Hidatsa, amongst others, who sustained a rich agricultural economy on the upper Missouri River (Carter, 1995). The Blackfoot were seen to be growing tobacco by the earliest European fur traders (Ibid.)

Forms of land ownership and control were also prevalent. Cree elders served as stewards of specific hunting territories (Feit, 1995). Amongst people of the British Columbia plateau, kinship groups within each band exercised ownership over resources and strictly regulated access to them (Hudson and Furniss, 1995). The Tsimshian on the West Coast administered clan lands through the chiefs, each of whom inherited control over a specific territory with the name of his maternal uncle (Anderson, 1995). Thus, forms of land ownership exercised through intact political structures did in fact exist before 1492. The significance of these facts for the argument developed in this article will be demonstrated below.

The state has historically been used as a principle means of establishing settler societies. In Canada, for example, the plains Cree recognized as early as the middle of the 19th century that, with the disappearance of the buffalo, they would have to make adaptations to and take advantage of the encroaching agricultural economy. (The capacity of indigenous people to make adaptations to changed environmental and technological conditions, something they had *always* done [Morrison and Wilson, 1995], is another reality denied by the myth of *terra nullius*. However, despite promises made during treaty negotiations at the behest of indigenous negotiators, indigenous peoples hopes were disappointed. In the process of reserve land selection, for example, the earliest instructions to surveyors was that care should be taken to ensure reserve lands "should not interfere with the possible requirements of future settlement, or of land for railway purposes" (Quoted in Carter, 1995, p. 452).

Farming by reserve residents in the 1870's was almost impossible because the machines, tools, and livestock provided through the treaties were inadequate. Ten families, for example, were required to share a single plow. During the difficult agricultural times of the 1880's, the Indian Act legally excluded indigenous people from acquiring homesteads. They were thus unable to make loans. They were also prevented by law from selling, exchanging, bartering, or giving away any produce grown on their reserves without the permission of department officials. Nevertheless, agricultural production on reserves basically improved during this period. I will not go into Indian Affairs Commissioner Hayter Reed's deliberate policy of arrested development of reserve farming lands, begun in 1889, except to say that the policy intended to reduce First Nations people to the level of peasants by eliminating any access to modern technology. Nor will I detail the deliberate reduction of productive Blackfoot cattle raisers to the level of surplus labour during the 1920's. Suffice it to say, in Sarah Carter's words, that "the economic viability of reserve communities was deliberately eroded by the dominant society, mainly through government policies" (Ibid., p. 466).

In British Columbia, Indian cattlemen raised stock on common range lands open to all ranchers (called a commonage) south of Vernon until access was curtailed, largely due to pressur from non-indigenous ranchers (Hudson, 1995). A provincial law of 1870 allowed any male over 18 to occupy 320 acres of land, but specified that "such right of pre-emption shall not be held to extend to any of the Aborigines of this continent" (Quoted in Stasiulis, 1995, p. 115). Indian cattlemen drove stock from Keremeo to Princeton for second grazing until they were stopped by curtailing their access to "free range" (Hudson, 1995).

Thus, settler society in Canada, as elsewhere, was consciously created, in part by racist and exclusionary policies of federal and provincial governments, as well as the collective action of Canadian settlers as private citizens. However, this only tells part of the story. A second characteristic of all settler societies is that immigration policies have been historically and consistently racist, tied often to the supply of various forms of unfree and/or coerced labour (Stasiulus and Yuval-Davis, 1995). As well as the well-known exclusionary immigration policies exercised against Japanese and Chinese, amongst other immigrants, Black men were effectively denied access as settlers to Alberta while White Americans were sought after as members of "an intelligent, progressive race" (Quoted in Stasiulis, 1995, p. 113). Thus, both non-European/non-Caucasian immigrants and indigenous peoples were subject to oppression and exclusion by White settler regimes.

## II Indigenous Education Before and After Settlement

Just as settler societies in general have had significant global similarities, so the history of indigenous education should be understood in its global context. Historically, state policy for indigenous education in Canada has been defined in relation to the particular interests of the dominant power within the world-system at that time. During periods of contest for hegemonic authority over the world-system, indigenous education policy has been partially determined by the general character of dominant ideology and economic relations. In early colonial times, for example, the requirements of mercantilist trade and the contest for hegemony between Britain and France required the subjugation of autonomous indigenous nations in order to further the expansion of the fur trade and develop military alliances (Wallerstein, 1980; Wotherspoon, 1991). A Eurocentric cultural technology, based in part on the assumptions of *terra nullius* was brought to bear through the settling agents of Church men and women. What formal education existed "became the tool of cognitive manipulation, used to disclaim tribal knowledge and values while validating the confiscation of tribal wealth" (Battiste, 1986, p. 37).

While much work has been done (e.g.Barman, Hebert, and McCaskill, 1986) to demonstrate the colonial and therefore inherently political nature of indigenous schooling in Canadian history, the politics of teacher education has by and large escaped scrutiny. Yet at precisely the time when First Nations people were being systematically excluded from opportunities to develop productively as agriculturalists, and as residential schools were being brought on stream, indigenous teacher education *was* an aspect of settler state strategy. The first university institution in Saskatchewan was established in 1883 in order to produce "a trained band of Interpreters, *Schoolmasters*, Catechists and Pastors who, being themselves Native to the country would be familiar with the language and mode of thought of the people" (quoted in Littlejohn and Regnier, 1989, p. 6) (Italics added).

Thus, in the context of Western expansion into the prairies and "religious imperialism" (Wotherspoon, 1991, p. 258), indigenous teachers familiar with the "mode of thought" of their kin would be trained to advance the mutual interests of Church and state. The college soon collapsed.

Following World War II, the United States rose to its zenith of world economic power. American "development" policies in the Third World were based on modernization theory, which held that third world countries were underdeveloped because they had not caught up to the stage of development of most advanced capitalist societies. In fact, modernization theory served as the ideological formation supporting the penetration of American imperialism into local Third World communities (Hoogvelt, 1982). Meanwhile, Latin American states were guided by the formation of "indigenist policies" (Stavenhagen, 1983) directed towards indigenous populations. The indigenist policies attributed the social and economic underdevelopment of Indian communities to

> their traditional, non-modern culture, to their resistance to change, in other words to their Indianness. Progress would be achieved through culture change. Indians were to be "integrated" into national culture (p. 9).

Indigenism, then, can be seen as a application of modernization theory to indigenous populations. Indigenism was used in Canada after 1946, when a Joint Committee of the Senate and House of Commons conceded that the government's educational policy for Indians heretofore was an "unqualified failure" (Frideres, 1988, p.35) and recommended that whenever possible Indian students should be schooled together with non-Indians. In 1951, the national government began to make financial agreements with provincial and other authorities for Indian children to attend private and public schools educating non-Indians (Barman, Hebert, and McCaskill, 1986).

The decade of the 1960s saw the rise of new neocolonial governments in much of the world, as well as the resurgence of revolutionary movements and successful revolutions, student unrest in much of the advanced capitalist capitalist world (including Canada), civil rights, Black Power, and anti-war movements in the United States, and militant Quebec nationalism in that province. In Latin America (Stavenhagen,1983), the United States (Cornell, 1988), and Canada (Frideres, 1988), indigenous people were forming militant social movements.

It is clear that the agency of indigenous parents and children, as well as the practices of teachers within the institutions for indigenous education over time, has also had important determining influences on Canadian indigenous education policy formation. Thus, no review of the early history of Canadian Indian education can ignore the resistance and self-conscious action which was a continual feature of that record. (See, for example, Haig-Brown, 1988). Ex-pupils persisted in returning to their cultural ways and even played leadership roles in the defence of their rights to practice traditional religions (Gresko, 1979; 1986). On some occasions, brutality against students caused indigenous parents to withdraw their children from a school (Titley, 1988). On others, parents reacted to rejection of their children from public schools by taking their children to residential schools (Barman, 1986).

It is critical to understand that resistance to state practices and polices for indigenous education was not based on simple rejection of "White" education in defense of an essentialist and self-reifying "Indian way", as common sense analyses might have it. Indian people did not abandon intentions or efforts to adjust to new realities in education anymore than they had new economies(Stevenson, 1991). In fact, it was the fur trade companies themselves which excluded indigenous people from access to literacy in order to protect the mathematics of profit maximization (Bourgeault, 1989). What indigenous parents and students resisted were the particular forms of schooling they received, characterized as they were by Eurocentric efforts to undermine any sense of indigenous cultural integrity, by practices of brutality and neglect, and generally by efforts to restrict access to schooling beyond training for subordinate class positions in society (Stevenson, 1991; Wotherspoon, 1991). Persson's (1986) account of the history of Blue Quills situates the local struggle within the context of her observation that "Indian resistance to educational imposition by church and state (is) no sudden phenomenon, but rather a persistent theme in Indian education in Canada" (p.150). Nontheless, the political energy produced by "the 1968 revolution" throughout the Western industrialized world (Arrighi et al., 1989) can be seen as one contributing factor to the Blue Quills sit-in.

The position of the National Indian Brotherhood (N.I.B.) in its policy paper, *Indian Control of Indian Education*, to D.I.A.N.D. in August, 1972 was succinct. "What we want for our children can be summarized very briefly: to reinforce Indian identity; and to provide the training necessary for making a good living in modern society", the N.I.B. said (1984, p. 133). indigenous people were thus *linking* demands of a national movement for an educational system which would facilitate rather than restrict the possibilities for a distinctly indigenous consciousness, on the one hand, *with* the demand of a class-based organization for equality of access and opportunity within the educational system (Arrighi et al., 1989; Livingstone, 1983). The two fundamental aims both resonated with the long history of Canadian indigenous denial and exclusion in Canadian educational institutions. These major goals broadly place the demands of Canadian indigenous people at the time within the tradition of national movements historically and on a global scale. Reviewing antisystemic social movements in modern world history, Arrighi et al. (1989) observe that

> the national movement. . .defined. . . oppression as that of one ethno-national group over another. The ideals could be realized by giving the oppressed group equal juridical status with the oppressing group by the creation of parallel (and usually separate) structures (p. 31).

indigenous leaders sought to be included in a modernized management of the state apparatus which would provide equal treatment to Indian parents with their non-indigenous fellow citizens. With reference to the object of this study, the N.I.B. demanded that "the federal government ... take the initiative in providing opportunities for Indian people to train as teachers and counselors" (1984, p. 143). The demand, already being realized on a small scale in British Columbia and the

NWT (Nyce, 1990), led to the formation of twenty-four indigenous teacher education programs across Canada, now known as TEPs.

This section has shown that indigenous education has been historically underdeveloped and marked by a Eurocentric and racist cultural technology. Schooling for indigenous people has always been offered or restricted in some relation to the dominant economic and ideological requirements of rule and capital accumulation, or as a reflection of contest for power in the world-system at the time. More specifically, policy in indigenous education has corresponded to the dominant state's overall strategy towards colonized indigenous peoples - - a strategy developed out of the shifting roles perceived for them. Yet indigenous people, have not been silent about the schooling of their children. The demands which gave rise to the unique formation of TEPs in Canada were based on two principles: (a) support for schooling to improve the material conditions of indigenous existence; (b) national democratic control and an end to Eurocentric and racist exclusionary practices. The following section will show that the expression of these underlying aims, however, has been limited by indigenous accommodations to the hegemonic discourse on schooling constructed by the dominant apparatus of the state.

## III TEPs as Settlement Institutions?

I completed a case study of the Saskatchewan Urban Native Teacher Education Program (SUNTEP) in 1993 (Hesch, 1993). SUNTEP is officially a program of the ostensibly Metis-controlled Gabriel Dumont Institute (GDI) in Saskatchewan. As part of my research, I conducted interviews with two people who had long had important associations with Metis affairs in general and theGabriel Dumont Institute in particular. Whether the voice was of a conservative Metis bureaucrat, in the case of GDI Executive Director Christopher Lafontaine, or a politician and organizer, in the case of Wayne McKenzie, those concerned with the operations of SUNTEP seemed to share a view that SUNTEP graduates had not contributed sufficiently to the betterment of their people. Christopher Lafontaine observed:

> We want dynamic advocates in the classroom, questioning the status quo. We're not getting them. We're getting people buying into the status quo. . . .They're indigenous people, but. . .they have no sense of what the community needs. . . .They're there and they know their role. . .to do what they're told. They know how to play the game (personal communication, 11/25/91).

Wayne McKenzie had the same sort of concerns:

> What are (SUNTEP graduates) teaching? Political and cultural awareness? Our people are just as poor, just as unskilled. When you consider the number of people in trouble and their lack of rights, we're not doing too well (personal communication, 10/10/91)

McKenzie placed the responsibility for this condition to some extent on the institution which Lafontaine administered: "Whether you're developing new curriculum as a political right or promoting government programs is two different things" (personal communication, 10/10/91). Both Lafontaine and McKenzie signalled a political problem: Whose interests do the TEPs serve? Are they producing, as Jorge Noriega warns with reference to American Indian education, "so-called 'Indian educators' who are completely sold out, and whose business it is to see that the next generation of Indian children grow up just like them" (1992, p. 392)? In other words, in what ways, if any, does the program of a TEP reproduce the values and practices of a settler state or, on the other hand, post-colonial indigenouss? Much of the balance of my study was given to detailing the contradictions and conflicts between the ideological and structural limitations of the program, on the one hand, and the role of staff and students' agency within the program on the other. The description was not simply a matter of binary opposition, either, as elements of SUNTEP were seen to hold promise and possibility, while both students and staff were subject to cultural and ideological limitations.

In the fall of 1995 I began an inquiry into the operations of TEPs nationally with an interest in learning more about the general conditions of these organizations as role players in the context of Canadian teacher education. I wrote to every TEP in the country, as well as programs training such indigenous educators as early childhood education specialists, counsellors, and language instructors. I asked for documentation about their programs as one stage in developing an accurate picture of TEPs current position in relation to what I continue to see as a crisis for the TEPs. In May, I travelled to the sites of ten (10) TEPs for discussions with key individuals and the seeking out of still more documentary material.

In brief, the crisis is created by the kinds of challenges posed by Lafontaine and McKenzie, on the one hand, and the present restructuring of teacher and university education in Canada, on the other. My methodology in this stage of my research was based on the assumption that the process of ruling which the state helps accomplish is achieved through "the documentary mode of management" (Ng, Muller, & Walker, 1990, p. 316). For example, such documents as course outlines and university calendars lay out the administrative process through which the unequal social relations of the state force individuals to manage the state apparatus on a day-to-day and local basis. The relations, practices, ideologies, and discourses referred to above are crystallized and concretized through the material substance of, in this case, course outlines, stated admissions criteria, evaluation schedules for student field experience, and so on.

My findings were contradictory. The first set of documentary materials I received from fourteen organizations provided some clarification as to why the observations of Lafontaine and McKenzie are the way they are, at the same time that they provide hope that new cultural technologies are being developed which challenge the legitimacy of the settler state. For those who work within TEPs as First Nations educators or their non-indigenous allies, the structural limitations to developing a non-Eurocentric, anti-racist, culturally affirming technology are evident on an everyday basis. Elements of a settler cultural technology, embedded in the state documents I reviewed include:

- Some courses and/or programs institutionalize professional values uncritically by asserting, for example, that "A major difference between professionals and non-professionals lies in the commitment to maintain professional standards"

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(Administration of Early Childhood Education course outline, n.d., p. 1). The ideology of professionalism (Densmore, 1987; Ginsburg, 1988; Larson, 1977) can encourage prospective educators to distance themselves from supportive engagement with the everyday difficulties of their students. Maintaining a "professional distance" can also further alienate students who already view the institutional personnel as Other. The effects of dressing and acting "professionally" can also be to distance teachers from working-class or permanently unemployed parents.

- More than one program offers courses such as "Human Growth and Development" utilizing standard textbooks and with no evidence that cultural power or cultural differences are recognized. One course outlined a series of possible research topics, every one of which was a disease.
- When material was available which listed academic courses which students are required to take, the difference from conventional programs for non-indigenous students may only be, at best, that specific Native Studies courses, for example, are written into the program of studies. Thus, while an indigenous Literature course may be required, for example, it is not within the power of the TEP to question or challenge the content of a Canadian Literature course, which may also be required. This can have the effect of marginalizing or lowering the perceived status of the indigenous Literature course. The problem exists in relation to non-academic courses as well. For example, there is no evidence that a course intended for the development of basic Math skills pays attention to ethnomathematics or critical mathematics literacy (Tate, 1996).
- There is no consistent evidence that selection of students for the programs pays attention to the potential of the student to contribute to the communities from which they have come or the indigenous community in general. Thus, selection criteria might be strictly dependent upon academic performance measures and references from existing or former school employers with, possibly, a requirement to show "potential as a role model." We might ask, whose role model? Or, a model of what

values and behaviours?

- Most programs control only a substantial minority share of the total courses in their program (e.g. twenty per cent in the NITEP case), and thus depend on the good will and welll-meaningness of usually non-indigenous teaching personnel for anything other than settler conceptions of "good teaching" or non-canonical content.
- Often, when elders are used in the program, it is as resource people. Thus, they necessarily serve as "add-ons" to a core curriculum not of their making.
- Despite the glaring evidence of racism as both an historical condition for indigenous peoples, and also for TEP students in their everyday and academic lives (See the following section), there is no general effort to incorporate anti-racist education knowledge into the core of the TEP curriculum.
- Some of the best practices which exist in TEPs, such as SUNTEP(Prince Albert)'s SUNTEP Theatre have been shifted from being elements of the core curricula to being extra-curricular activities.

## IV Campus racism and TEP students

One problem is sufficiently basic and profound that it deserves attention on its own. One of the first studies on TEPs nationally reached the conclusion that there perceptions of TEPs on campuses across the land held "(A)n automatic assumption that . . .it is watered down" (More, 1980, p. 36). This "watered-down" finding was corroborated ten years later with Grant's [1990] research into the two Manitoba TEPs. First Nations have always been adamant that their teacher education programs be credible, quality programs that produced competent, qualified teachers (Hesch, 1993; Nyce, 1990). Indeed, TEPs have been formally reviewed by Pepper (1988), Richert (1987), and Hikel (1994), in each case with generally positive results. That is, there has not been an evaluation of TEP programs to substantiate this common (Archibald et. al, 1995; Hesch, 1993) perception. The negative assumption makes sense only if we account for campus racism.

In their research with NITEP graduates, Archibald et. al (1995) conducted both surveys and focus group discussions. In the focus group discussion, graduates were asked to identify "barriers to success." Over one half focused on racism, including both racism from instructors and racism due to historical legacy, i.e. school background providing low skill development. With reference to instructors, the specific problems were the instructor's expectations of failure in First Nations students, a failure by the instructor to accept the validity of the First Nations' student's own experiences, and the insistence of the non-First Nations instructor on the validity of her or his own knowledge and perception (Archibald et. al, 1995). Another dimension of racism identified in the Archibald study which echoes Hesch (1993) is tokenism and stereotyping (every student a cultural expert).

The informants developed a consensual statement which reads:

> A First Nations person attending UBC has to deal with issues of individual identity vis-a-vis (a) the First Nations community of which they are a part, (b) the academic community, and (c) processes of legitimation of knowledge that both the academic and First Nations communities incorporate. Those processes may be generalized in macrosystemic terms, but they are acted out between people, face-to-face. Because of systemic racism, this can be a painful process. The pain is personal and individual, yet a shared phenomenon. The processes are effected in a social context in which the balance of "legitimacy" is accorded the "authority," the people with the power in this context, the instructors. The exercise of racism is personal and transpersonal as well: it is personal and individual at one level (i.e. perpetrated in individual action) and shared (i.e. the systemic pervasiveness may make well-meaning individuals unconsciously "racist.") First Nations students should be prepared to face this when they come to campus (p. 85).

Certainly, the inclusion of a Native Studies major in students' programs has provided an important psychological buttress to the effects of racism for indigenous students (Archibald, 1995; Barber, 1986; Bouvier, 1984; Degen, 1985; Hesch, 1993; Moore-Eyman, 1981). As well as the positive effects on personal identities for defending against the psychological damage caused by racism, Bouvier found that as a result of the major:

> The students. . .made personal gains which they feel have made them better persons. There is an air of confidence that they as teachers can now reflect more accurately their history and their people (1984, p. 68).

While we can assume that racism as an historical and social phenomenon is inherently recognized in many Native Studies courses, there may be a need to investigate the extent to which indigenous students are being formally trained in the emerging cultural technology known as anti-racist education. Based on the observations made in this and the previous section, however, there is ample evidence that TEP students may be trained in a cultural technology derived from and appropriate for settler societies.

## V. Whither the TEPs?

Structurally, the general direction which TEPs have taken in recent years offer still more cause for concern. TEPs have tended to increase the length of their programs . One has increased in length from four years to five (Nyce, 1990). In her survey of TEP administrators across Canada, Nyce found that "Increased length of program" was the single most mentioned change, by 29% of the respondents she surveyed for her UBC Master's thesis. Between 1979-80, the proportion of TEPs offering degree programs increased from 38% to 60% (Nyce, 1990). Further, three of the "changes" which Nyce (1990) identifies as having occurred in TEPS since their formation in the 1970's are these:

(i) As the proportion of degree-granting programs increased, the proportion of non-degree granting programs decreased;

(ii) A marked increase in the number of graduates exiting from programs with degrees and a corresponding decrease in the number leaving with certificates or diplomas;

(iii) A rise in the proportion of students registered in degree-granting programs.

To some extent, this condition exists due to the programs' structural interrelation with existing university programs, which has always been at least somewhat the case. To some extent, the change is due to students' individual responses to labour market conditions and desire for professional status.

Satzewich and Wotherspoon (1993) describe the operations of varying state programs in developing class fractions within indigenous communities so that while privileged minorities are produced to assist in the process of neo-colonial rule, the majority of indigenous people continue in conditions of material impoverishment. Despite his often patronizing comments, Menno Boldt (1994)also expresses concern about the specific content of state policies and practices and whether those which are ostensibly in the interests of self-determination, for example, are really serving contrary purposes. All of the objective data concerning changes in TEPs offered above will help insure the creation of mainstreamed indigenous teaching corps.

If these trends remain unchallenged, it is the most marginalized members of the indigenous communities who will be the first excluded from TEP programs, especially as broad government policies with reference to post-secondary education take effect. The consequences of this are at least threefold. First, the selection of SUNTEP graduates from the more privileged or acculturated fractions of the Metis or Cree population helps ease their transformation into membership in an indigenous middle-class. Second, since the punishing conditions of TEP life affect single mothers disproportionately, this route to indigenous women's social advancement will still be structurally biased towards men. Third, it is many of those people who are most personally familiar with schooling's exclusionary practices who will be the least likely to work with children in classrooms. This limits the possibility of the TEPs producing "role models" who can work from intimate knowledge of some of schooling's first victims.

Nevertheless, within all of these limits the TEPs *are* programs with some autonomous cultural space and they are constituted as much by the agency of the historically constructed subjects within it as by the boundaries, limitations, and state regulations which both externally and internally work to produce hegemony. The power of indigenous people to negotiate with agents of settler society from a position of self-conscious knowledge and some collective power have been recognized above and explicitly detailed in a more general sense by Olive Dickason (1992). Essed (1991) and Cochran-Smith (1994) remind us that anti-racist movements have always existed, and that White people have contributed to these, as allies.

Ralph Miliband argued that:

> Were it not for the discrepancy between hegemonic message and lived reality, there would obviously be much less need, or no need at all, for the unremitting assault on popular consciousness. . . .As it is, the discrepancy between rhetoric, even when backed by real concessions, and reality as it is lived, does provide a very large terrain for counter-hegemonic endeavours (1990, p. 347).

In my case study of SUNTEP, staff worked from a progressive non-racist, or social reconstructionist, perspective (Liston and Zeichner, 1991). Staff person Rita McBride planned her work to encourage students "use of imagination for visualizing things differently". Staff member Maureen Kistock engaged in practical work in her Communications course, based on her commitment to "work with students in a way that they can (both) play the game of the system and build in the desire to change that system." SUNTEP instructor Floyd Stavanger used the cultural technology of a critical dramatist to reveal "the political power of drama in expressing one's concerns, one's opposition." Co-operative student work was a hallmark of SUNTEP formal and informal pedagogy. Dialogue was central to courses taught by SUNTEP staff. Place was given for the expression of students' observations concerning the conduct of everyday classrooms and, as student Carole Trottier phrased it:

> (W)hat should have happened differently, what could have happened differently. . . .(A) lot of the beginning work was just our building our philosophy sort of, asking us continuously. . ."What do you think it should be like?"

The SUNTEP experience and potential, however, is not isolated, but rather can be contextualized within the emergence of a non-hegemonic and anti-Eurocentric discourse in indigenous post-secondary education, a discourse represented by the published writing of First Nations intellectuals and the move towards hiring First Nations faculty and inclusion of indigenous content and courses in the TEPs (Nyce, 1990). Thus, at Canadore College in North Bay, Ontario, the Anishnabe Circle on Education works as a fifteen-member group of indigenous leaders to "identify and articulate priorities" with the "authority to approve or veto the design, development, and implementation of. . .Anishnabe education and training programs" in order to ensure "our cultural survival and sovereignty" (Terms of Reference, n.d., p. 1). Nearby, at the Nipissing University Faculties of Education and Arts, indigenous faculty member Terry Dokis supports the same structural relation and teaches an (optional) course designed, in part, to share "Native cosmological thought and spirituality" (Native Option, n.d., p. 1).

In Northern Saskatchewan, the Northern Teacher Education Program (NORTEP) , under the authority of a Council elected at the community level, prepares teachers for both elementary and secondary schools. One of the criteria for selecting prospective teachers is fluency in a Northern language. Courses attend, in part, to "education in the context of colonization" (NORTEP, n.d., p. 6). Within this context, twelve of thirty-two required courses have specific relevance to First Nations people and culture, including one which provides "An historical native perspective on infectious diseases", in which "Students will be expected to complete community based projects" (Ibid, p. 32). Efforts have been made to reproduce the NORTEP model for the TEP in the Yukon.

Initiatives in indigenous post-secondary education, including TEPs, are supported and influenced by the theorizing of First Nations scholars, academics, and activists in education like Joanne Archibald, Jeanette Armstrong, Marie Battiste, Sharilyn Calliou, Laara Fitznor, Eber Hampton, Verna Kirkness, Madeleine McIvor, George Sioui, Carl Urion, Lena Odjig White, and others. In articulating an indigenous epistemology which is "tied to language and to the elders", in part, Battiste has claimed that:

> Western society's refusal to acknowledge or respect tribal knowledge and its attempt to force tribal children to accept a different knowledge base and a different way of knowing that is sanctioned by government and its agencies is what I call cognitive imperialism (1993, pp.3, 8).

At the Native Language Instructors' Program at Lakehead University in Thunder Bay, Lena Odjig White worked towards a biculturalism which adapted the standard practicum to the traditional Medicine Wheel and "encompass(ing) the Seven Teachings of the Seven Grandfathers of the Anishnaabe Nation" (Student Teaching, 1995, p. 2). Other course adaptations are also apparent throughout the program's documents. In Southern Alberta, the Kainaiwa First Nation's Red Crow College has a mandate "to combine our ancestral wisdom and knowledge with the information, technology and skills which are necessary for a quality life in the present and future (Community Based, n.d., p. 1). Goulet (1991) has shown how program planners at the Saskatchewan Indian Federated College have actually succeeded in doing that. Possibly the most well-developed approach to a biculturalism which provides real power to indigenous educators and community leaders, and *systematically* incorporates elders' knowledge is in Saskatchewan, with the Meadow Lake Tribal Council's indigenous Child and Youth Care Community-based, Culturally Sensitive Education Program. Here, the Tribal Council, working in collaboration with University of Victoria faculty, have produced a Freirean approach to incorporating community and elder knowledge in the training of child care workers at the same time that they have contributed to community development (Meadow Lake Tribal Council, n.d.).

My tour across most of Canada did much to inform and reinforce this general conclusion that the hope for TEPS as non-hegemonic institutions in opposition to settler dominance lies in the human agency of many of the people who staff them. In NITEP, critically conscious and proud indigenous women staff most positions or influence the program through its association with the First Nations House of Learning. In NORTEP, a Math methods instructor makes explicit use of a text on North American indigenous mathematical knowledge, while the staff as a whole continues to infuse more and more of its core content with indigenous knowledge. SUNTEP Theatre continues to produce in Prince Albert, standing in the view of this experienced writer, as one of the best examples of anti-racist pedagogy in the nation. The SIFC program continues to generate new courses which reflect indigenous epistemologies. A recent book on this theme is explicitly marketed through the TEP located at Lakehead University in Thunder Bay, Ontario. The program at Queen's University makes use of new Science and Math curricula produced by curriculum writers at Akewesahsne First Nation, curricula which are produced to model First Nations ways of knowing and being. Yet all of these initiatives maintain an unequal relation to the dominance of the mainstream teacher education curricula.

Chandra Talpade Mohanty (1990) argues that:

> Decolonizing pedagogical practices requires taking seriously the different logics of cultures as they are located within asymmetrical power relations. It involves understanding that culture, especially academic culture, is a terrain of struggle (p. 196).

Through specific efforts at "uncovering and reclaiming subjugated knowledges" (Ibid, p. 185), that is, by working systematically to incorporate indigenous knowledge systems into their curricula and pedagogies, indigenous post-secondary programs are part of an anti-racist, post-colonial discourse (Dei, 1993) which contradicts those settler practices etched into existing practices and policies.

Yet there is an absence of explicit anti-racist work in the literature on indigenous education (Archibald et. al, 1995), while anti-racist educators are only beginning to address issues in a way which can incorporate the agendae of indigenous activists. Substantial cross-fertilization here is due. This is, in a sense, a natural alliance as those historically subordinated by settler regimes come together in opposition. For example, indigenous educators can work in communion with Afrocentric educators and educational movements in their commitment to "immersion within the traditions, consciousness, history, and culture. . . . (and) eliminate(ion of) Eurocentric hegemony in curriculum" (Murrell, 1993, p. 232), and are objectively part of the struggle against campus racism. In this, they pose a challenge to the universalistic positivism of many teacher education programs.

Again, however, indigenous education in settler societies has always been influenced by the current global political and economic context. In the context of a global neo-liberal politics of cutbacks, erosion of human rights reforms, and increased repressive state control (Teeple, 1996), conditions will worsen for non- and counter-hegemonic TEP teacher/activists. Throughout settler societies, state administration is professing the practice of site-based management of schools while centralizing control over what counts as good teaching through such practices as certification tests for new and experienced teachers. In this context, what chance is there for creating systematic efforts based on alternative conceptions of "good teaching"? Already, cutbacks mean that NITEP, for example, can no longer afford to produce their "think-ins", biannual events which provided opportunity for careful reflection on the direction and content of their program. SIFC has been unable to launch a secondary teacher education program, thus being restricted to a glass ceiling typical of TEPs, and also being prevented from producing new teachers for new programs in Native Studies and Native Languages throughout the province.

In their efforts at producing programs and teachers with alternative, non-settler agendae, indigenous teacher educators will find "uncertain allies" (Cochrane-Smith, 1994) amongst a cohort of non-indigenous critical teacher educators (Britzman, 1991; Ginsburg and Lindsay, 1995; Liston & Zeichner, 1991; Tabachnick & Zeichner, 1991; Young, 1995). These non-indigenous will be both members of other racialized communities as well as oppositional descendants and beneficiaries of settler traditions. While anti-racists in this critical community will benefit, be encouraged, and be strengthened by the experience and insights of non-Eurocentric indigenous educators, their history and *praxis* of working for change in teacher education as a field of its own may be of use in collaborative work with First Nations educators. While the structural limitations seem daunting, in the end, we return to the unremitting presence and promise of Miliband's "reality as it is lived" as the fertile soil from which the struggle for a self-determining and anti-racist teacher education can continue.

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# Respect Vs. Discipline

# A

# Native

# Perspective

Submitted By: David Rattray
School District No. 87
Dease Lake, B.C., Canada

# Respect Vs. Discipline

# A

# Native

# Perspective

**Presented by:**
**David Rattray**
**District Principal**
**School District #87**
**Ph: 604-771-4440**
**Fx: 604-771-4441**
**e-Mail: drattray@cln.etc.bc.ca**

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# FOUR DIFFERENT DURATION WORKSHOPS

1. The One and Two-Day Workshops can be structured differently to better meet the needs of the specific group involved in the workshops. The One and Two-Hours Workshops are short and so do not have much room to change.
2. When the workshops are given to a large proportion of First Nations people, there is a strong focus on the clashing of the two world views. When the workshops are given to non-First Nations people, the cross-cultural component is not the focus.
3. The usual focus of the workshop is on designing respect policies. An alternate focus can be designing "Student-centered" environments. There is plenty of overlap between the two.

| One Hour | Two Hours |
|---|---|
| General overview<br>Minimum discussion | One-Hour Workshop with additional time on:<br>- Student-Centered Vs. "Almost: Student-Centered Environments<br>- Discussion time |

| One Day | Two Days |
|---|---|
| Two-Hour Workshop with additional time on:<br>**A) If Respect Policy:**<br>- Components of a Respect Policy<br>- Practicing some strategies<br>- Practicing making the shift to a student-centered environment (some time)<br>- Peer tutoring<br>**B) If "Student-Centered" environment:**<br>- Practicing some strategies<br>- Practicing making the shift to a student-centered environment (considerable amount of time)<br>- Peer tutoring | One-Day Workshop with additional time on:<br>**A) If Respect Policy:**<br>- Teacher/student responsibilities<br>- Practicing more strategies<br>- Developing Action Plans<br>**B) If "Student-Centered" environment:**<br>- Teacher/student responsibilities<br>- Developing Action Plans (focus on actions to change to a student-centered environment) |

# 1. GENERAL INFORMATION

## 1-1 INTRODUCTION

Discipline systems which do not recognize Native beliefs towards the rights of others will not be as effective as systems which are designed with a Native viewpoint. Discipline stems from a belief that someone else is in control. **Respect stems from the belief that every individual is responsible for themselves.** Within a classroom situation, it is the responsibility of the teacher to help guide students into acting in a responsible manner.

**We must be careful when generalizing** because generalities can become so general that they are worthless. Generalizations can also lead to stereotyping. As we explore concepts such as assumptions, values, and beliefs, we must understand there is a wide variation between people within a society, let alone across societies. Anytime we generalize, we must question ourselves to ensure the generalizations are still useful.

In the past, before European influences, Native people had their own social systems which addressed issues such as discipline and respect. Each nation had their own system which obviously worked for them. With the arrival of the European came European world views, which were not compatible with the local Native peoples' views.

School discipline policies are usually based on Euro-Canadian belief systems and not on Native beliefs. With the tremendous changes in the beliefs, over the past couple of decades, of the rights and responsibilities of individuals, discipline systems need to be re-evaluated. **Canadian society has undergone huge social changes and current ways of interacting with students needs to be evaluated in light of these changes.**

In today's world, Native students are exposed to both Native and mainstream cultural beliefs. What happens in many (not all) Native homes there is some level of dysfunctionality. In dysfunctional homes, the Native belief system that use to function is not functioning properly. Add to this the mainstream value system which the student does not fully understand, and you end up with a student who is having problems coping. **This mixing of two world views, neither of which the student fully understands, creates numerous problems.** The typical responses many students give when confronted with a problem is to respond in a negative way.

**The challenge facing teachers is to understand the problems these two world views create in students.** Once a teacher understands the basic issues, they can then plan ways of dealing positively with Native students.

**In the past, in a healthy Native community, here is how respect and freedom of the individual would probably be played out.....**At a meeting I would say something that not everyone would agree with. An elder may tell one, or more stories that relate to what I said. The elder would not say, "You are wrong!". To contradict me in public would be more disrespectful than what I did. It would be my responsibility to listen and learn from the elder.

If I didn't listen, the elder may visit me later and tell me more stories. He/she would not tell me I was wrong. They would try to show me "how it is" from their knowledge and experiences. If I refuse to listen, more elders may come and talk with me.

If I continued on my own way, a choice would be made by the elders. If what I was doing was completely wrong with respect to the norms of the community, I would probably be banished, or killed. If what I was doing was different from what the community believed, but was not critical to the well-being of the community, my individual rights were so important, and respected, that I would be left alone to do what I wanted.

This form of respecting personal space is still evident in many Native communities today. For example, when out hunting, if everyone agrees to hunt in certain locations and meet at a specific time, a hunter can change his mind without the consent of the others and it would be totally acceptable.

There is evidence of this strong respect for the rights of individuals throughout modern-day Native life. Young children are given responsibilities that others feel are unacceptable. As a result, Native children develop socially very quickly. They often have large responsibilities at young ages. Many children who have both parents working often are given additional responsibilities as well.

**But...today, in many Native communities, that old, healthy system is not functioning properly.** This results in many social problems in homes, and these problems are brought to school. If the school system is not prepared to deal with the students in respectful ways, the students end up being victimized at school as well as at home.

Please recognize as we discuss freedom from a Native perspective, we are generalizing and one must constantly ask oneself "Does this apply where I live?" There is a wide range of beliefs even within an individual society, let alone across several Native nations.

In the past, in many Native societies, **there were times when people had to work together.** An example would be during salmon season people would work together to build fish weirs. During the spring, high water would damage the weirs and everyone would have to join in to repair them. Fish was shared and stored for the winter. To not work as a community meant less food during winter months.

During the winter, family units would move back to their own winter hunting areas. If a family wanted to leave their hunting area and hunt in someone else's area, they would have to get permission from the people who traditionally use the area.

**At this time of the year, families had to be completely self-sufficient and independent.** They could not function as a larger community as they did during the salmon season because there was not a good enough concentration of game to sustain large numbers of people in a small area.

Non-Native authors often comment on the struggle Native people have between community responsibilities and individual responsibilities. They put the two on a linear scale and write how the Natives are always struggling between the two.

I have talked with several Native elders from different nations and they always smile. In simplest terms, their response is always, "we work as a community when we have to, and we work alone when we have to, there's no struggle! Both are important and must be done." **To them, there is no internal struggle between the responsibilities of the community and of the individual. Both were necessary for survival.**

This dependency upon each other has created a strong "extended family", bonding within many communities which still exists today. Native people also had to get all their food from their immediate surroundings and so developed a strong, healthy respect for the world in which they lived. **This dependency on each others, and the environment, along with the individual independence has created, in each nation, a Native respect and freedom value system which can be extremely useful for working with Native students.**

## 1-2. TEACHER KNOWLEDGE BASES

Teacher working with Native students need THREE types of basic knowledge:

1. **University Knowledge**

   This includes methodology, human development, course content, etc. This is the standard material taught in any teacher-training program.

2. **General Native Knowledge**

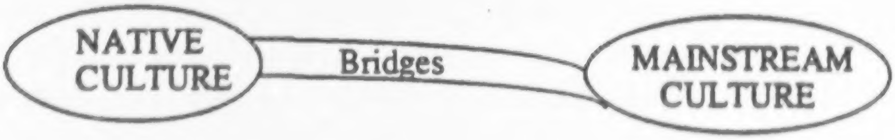
   This includes Native/White Interactions, Residential Schools, Land Claims, Native cultures in Canada, Governmental positions with respect to Native people, etc.

3. **Nation Specific Knowledge** (Knowledge of the Nation you are working with)

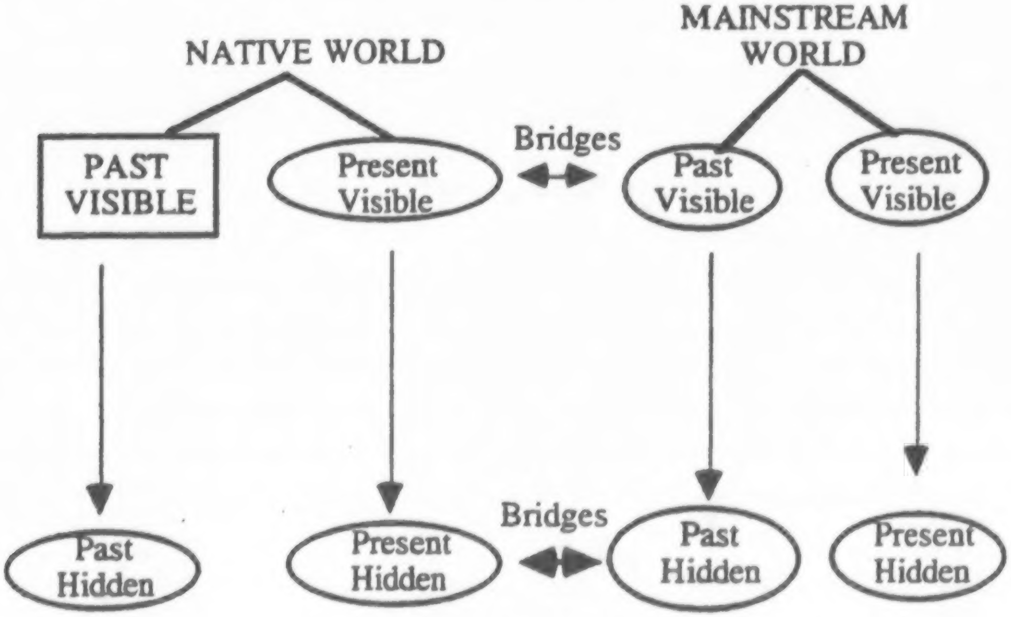
   This includes history, life-styles, social customs, clan system, values, etc.

All three knowledge types must be combined to create a relevant learning environment for Native students.

CURRICULUM



**We need to build bridges between cultures.**


NATIVE WORLD
MAINSTREAM WORLD
PAST VISIBLE
Present Visible
Bridges
Past Visible
Present Visible
Past Hidden
Present Hidden
Bridges
Past Hidden
Present Hidden

If only the Native world's PAST VISIBLE is taught, then what is being taught is a craft. For example, if making drums is taught, without the underlying value structure that was developed around drums, singing, and dancing, then it's a craft. To do a proper job in drum making, the underlying value structure needs to be explored as well. Connections (bridges) to other cultures would increase the appreciation of drums and what they mean.

**By exploring similarities and differences between the visible (material) and hidden (values) components of different cultures we create understanding and sometimes we also create something new.**

## 1-3. MIXING "TWO" WORLD-VIEWS

Native people had belief systems in place before the arrival of the Europeans. These systems helped sustain them in environmentally dependent societies.

Some of the values may have included:
- respect for self, others, environment,
- community vs. personal responsibilities,
- elders,
- knowledge vs. material possessions,
- hunters,
- bravery,
- women,
- etc.

Some of the European influences upon the Natives' world views include:
- fur trade,
- gold rushes,
- fishing,
- logging,
- mining,
- missionaries,
- reservations,
- residential schools,
- governments and their laws,
- farming,
- education,
- etc.

All of these European influences, and more, brought "mind-sets" which had great impact upon the Native peoples of Canada. The imposing of the Euro-Canadian world view upon Natives has created, in many Natives, different levels of dysfunctionalities. The juxtaposition of the two world views often leads to confusion. The Native person can not make sense of either world view because both appear dysfunction, in his eyes.

**If the two world views become distorted within a person, it results in uncertainties, lack of self-respect, problems coping with life, and many more problems. Students need help sorting out these two world views.**

# 1-4. STUDENT-CENTERED VS. "ALMOST" STUDENT CENTERED ENVIRONMENTS

I use to think "student-centered" and "teacher-centered" environments were on the opposite ends of a continuum. But there were too many experiences that didn't fit that model. Teachers who made decisions that were "almost" student-centered tended to make more teacher-centered decisions than student-centered decisions.

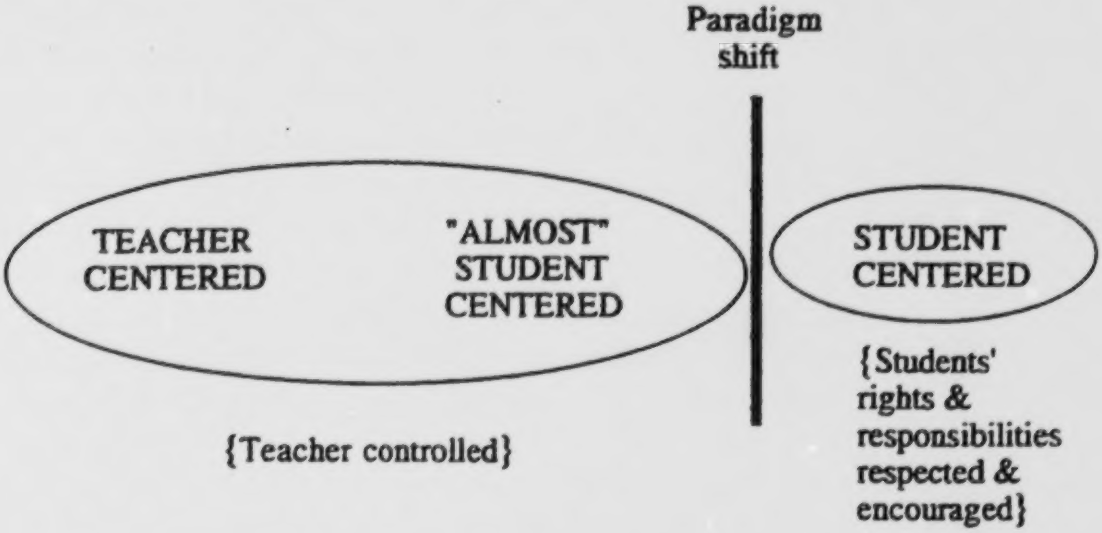
A Continuum of Classroom Option Model

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|---|---|---|---|---|---|---|---|
| Equal Treatment of Unequals | Time Variables | Process Options | Content Options | Personalize Content | Student Choices | Negotiated Learning Contract | Student-Constructed Curriculum |
| Teaching the same thing in the same way, at the same time, same place, same test. and everyone is compared to the group | | Learning same thing in different ways, responding to a variety of learning styles | | By degree and depth... pursuing special interests or talents. Doing serious research or an internship | | Teacher, student, parents agree on what, where, when, how, and why | |
| | Provide more or less time depending on the student's needs | | Going beyond standard completion | | From teacher-constructed options | | Teacher used only as a resource person |

Teacher Centered ----Transfer of Ownership to------Student Centered

Here content changed hands and I assumed so did the rights, freedoms and responsibilities of individuals. But they often don't. Thus what is called "Student-Centered" should be called "Almost Student-Centered".

While talking with my son, he convinced me that student-centered and "almost" student-centered environments require a paradigm shift. **Teachers must look at, and work with students differently when working in student-centered environments.**


Paradigm shift
TEACHER CENTERED
"ALMOST" STUDENT CENTERED
STUDENT CENTERED
{Teacher controlled}
{Students' rights & responsibilities respected & encouraged}

One of the attributes of the paradigm shift is shifting from a teacher-controlled environment to one in which the rights, freedoms, and responsibilities of the individual become a cornerstone of the classroom.

Teachers can, and do, shift between the two approaches. **To be as effective as possible with Native (all?) students, teachers need to create a classroom based in the student-centered realm. Here rights, responsibilities, and respect are the very foundation of the class. Students need to experience a sense of control over their lives.**

# STUDENT-CENTERED VS. "ALMOST" STUDENT CENTERED ENVIRONMENTS

| EXAMPLE | "ALMOST" STUDENT CENTERED | STUDENT CENTERED |
|---|---|---|
| "Fringe" and Beyond Students | - Rather not have them in their class<br>- Confrontations are not seen as growing experiences<br>- Usually win/lose situations | - Believes in them<br>- Develops trusting relationships<br>- Win/win situations are important |
| Rights, Freedoms. & Responsibilities | - Rights of the individual may, or may not be taught but not "lived" consistently | - Basic human rights are a cornerstone of the class and all interactions |
| Values | - Taught where appropriate, or incidentally | - Fundamental/basic human values are specifically taught and modeled |
| Expectations | - Vary<br>- Limited support(?) | - High but achievable (with lots of support) |
| Role Model | - Talking usually first then action sometime | - Action usually first then talking |
| Self-esteem | - Important but not a cornerstone<br>- Failure tolerated | - Constantly structuring positive learning experiences<br>- Failure accepted but analyzed and understood |
| Peer Pressure | - Name calling, put downs allowed to some extent | - Negative peer pressure not tolerated (disrespectful) |

| EXAMPLE | "ALMOST" STUDENT CENTERED | STUDENT CENTERED |
|---|---|---|
| **"Open" Field trips** | - Only "good" students end up going with the "fringe" students dropping out (often with inadequate excuses why they quit) | - Anyone goes<br>- Behavioral students taught how to do what is expected<br>- Must stay with fundraising unless a valid reason for stopping |
| **Extra-Curricular Activities** | - Low-to-high priority | - Very high priority<br>- Get to know students on a personal level |
| **Consultation Commitment** | - End of the day is often (not always) the end of the day<br>- Often don't go the extra distance that is required to reach some students | - Constantly seeking advice, etc. from students, parents...<br>- Totally committed |
| **Symbolism** | - not critical | - Another cornerstone<br>- Culturally relevant symbols<br>- Create own symbols that define who you are |
| **Native Culture, values, etc.** | - May be important but those attributes that make a person a Native person are not analyzed and compared to modern society | - Critical components<br>- Help student sort out the two worlds they live in<br>- Help any student sort out their confusions |

| EXAMPLE | "ALMOST" STUDENT CENTERED | STUDENT CENTERED |
|---|---|---|
| **Behavior** | DISCIPLINE POLICY<br>- Several rules (with students always finding new ways to circumvent them)<br>- Focus on consequence of action<br>- Teacher is judge (in control)<br>- Some good strategies | - RESPECT POLICY<br>- One rule/code of conduct = RESPECT<br>- Focus on rights & wrongs<br>- Students experience rights as Canadian citizens<br>- Respect and deal with students' mind-sets, agendas, etc.<br>- Conflict Resolution<br>- Counseling<br>- etc.<br>- Teacher willing to be wrong<br>- Super consistent |
| **Others?** | | |
| | | |
| | | |
| | | |

## 1-5. ATTRIBUTES OF A MODERN-DAY WARRIOR

| | FEMALE | MALE |
|---|---|---|
| 1 | | |
| 2 | | |
| 3 | | |
| 4 | | |
| 5 | | |
| 6 | | |
| 7 | | |
| 8 | | |
| 9 | | |
| 10 | | |
| 11 | | |
| 12 | | |
| 13 | | |
| 14 | | |

How consistently do we teach these?

# 1-6. BENEFITS OF A RESPECT POLICY

- BENEFITS OF RESPECT
  - BASIS OF MOST/ALL HEALTHY NATIVE WORLDVIEWS
    - A cornerstone of all human interactions
  - CONNECTIONS TO THE NATIVE COMMUNITY
    - Get to know the community better because gettin involved with the values, etc. of the community
  - ADDRESSES BASIC HUMAN NEEDS
    - To be wanted/appreciated
    - To be respected
  - DEVELOPS RELATIONSHIPS
    - See the world through other peoples' eye
    - Requires working with people as equals

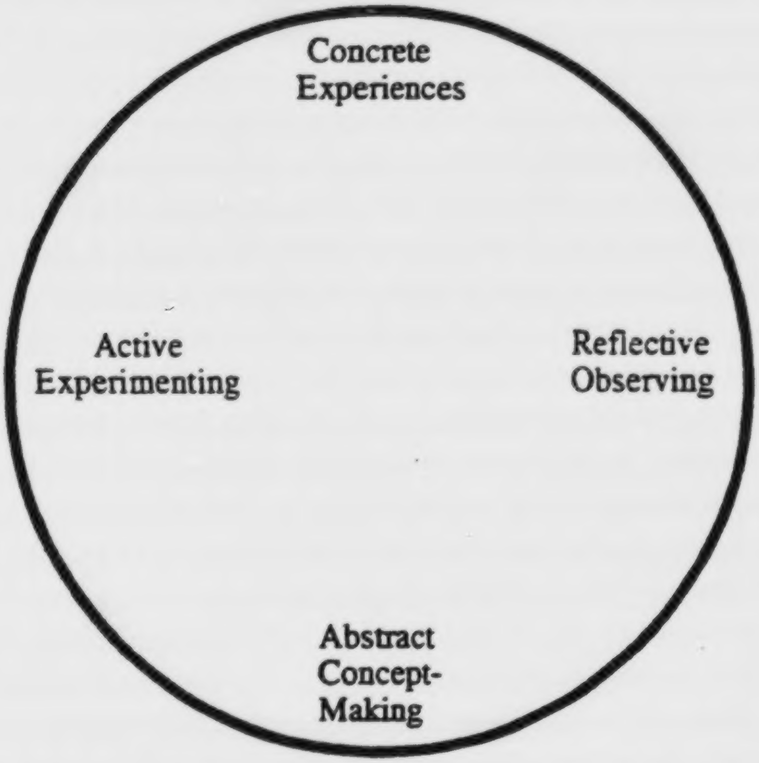
We are helping prepare a person to interact in society in positive ways

The focus is on the rights, freedoms, and responsibilities of the individual

# 2. Basic Information about Teaching and Learning

## 2-1. EXPERIENTIAL LEARNING THEORY

Dr. David Kolb says four modes of learning must occur if learning:
- is to occur,
- is internalized,
- is integrated into the world view, and
- becomes actions by the learner


Concrete Experiences
Active Experimenting
Reflective Observing
Abstract Concept-Making

| | |
|---|---|
| Concrete Experiences | being involved in a situation, doing something |
| Reflective Observing | looking at an experience and thinking about it |
| Abstract Concept-Making | forming theories about why an experience happened the way it did |
| Active Experimenting | testing a theory by making a plan and following it |

To fully learn something, all modes must be completed.

## 2-2. SEVEN METHODS OF LEARNING

High
Retention

5 senses

7
**Direct Purposefu Experienc**
All real-life experiences
Projects

6
**Simulated Experiences**
Role-playing games
Puppetry
Dramatized experiences
Use of video. AV equipment to record dramas

5
**Observing Real Life**
Field-trips
Models
Demonstrations
Exhibits

4
**Audiovisual**
seeing and hearing real situations via TV, etc.

3
**Viewing Pictures**
Photographs
Overheads

2
**Visual Symbols**
Books
Articles

1
**Verbal Symbols**
Lecture
Tapes
Discussion

Abstract ----------------------------------------> Concrete

Low
Retention

Retention increases as all of the senses and kinesthetic involvement occurs, i.e. moving from abstract to concrete.

## 2-3. TEACHING AND LEARNING

Based on "Peer Coaching For Educators" by Barbara Gottesman and James Jennings.

### 1. Why Peer Coaching?

In order for people to transfer/internalization of new skills they must have opportunities to explore these five critical teaching components:

| | | Knowledge Level or Short Term | Application Level or Long Term |
|---|---|---|---|
| 1. | Theory | 20% | 5% |
| 2. | Demonstration | 35% | 10% |
| 3. | Modeling and Guided Practice | 70% | 20% |
| 4. | Feedback | 80% | 25% |
| 5. | Coaching | 90% | 90% |

The most effective way of learning is to utilize all five teaching methods. We are all aware of the first four components so we will focus on the last one (Peer Coaching).

Peer Coaching will:
1. Help establish a line of communication between faculty members.
2. Provide teachers a chance to think and talk about what they are doing.
3. Help bring techniques teachers may use instinctively to the conscious level, thus improving the change they will be repeated.
4. Expand teaching skills by expanding coaching skills.
5. Increase the amount of time teachers spend on discussing instructional issues.
6. Provide technical feedback from respected peers.
7. Help professionalize teaching since it offers teachers a chance to be involved in decisions that impact on them and their students (shared decision-making).
8. Provide opportunities to work together for the common good of the school environment.

## 2. What is Peer Coaching?

Peer coaching is a staff development model that provides a safe structured framework for a professional to observe a professional and provide feedback in five steps.

## 3. Three Phases of Peer Coaching

1. Peer Watching - to get use to observing and making other teachers comfortable being observed
   (2 months)
   A. Four visits to another classroom
      - visits noted on record
      - no feedback
   B. Videotapes of self
      - four lessons taped and watched
      - four tapes erased
2. Peer Feedback (2 months)
   - Uniform training in five steps (coach offers no suggestions)
   - Four feedback sessions (handling data) with peer
3. Peer Coaching (2 months)
   - Review of five steps (coach offers suggestions and alternatives when asked)
   - Four visits and four coaching sessions

## 4. Five Steps in Peer Coaching

| | |
|---|---|
| **Step #1** | Teacher requests a peer to observe a new technique or a specific concern<br>Teacher writes what he/she wants observed |
| **Step #2** | Coach comes and visits at the agreed upon time and observes what was agreed upon in Step #1<br>No judgments or evaluations! |
| **Step #3** | Coach reviews the teacher's original request, reviews his/her observation notes, and summarizes or categorizes as necessary. Do not include any evaluative statements |
| **Step #4** | The coach and teacher get together. The teacher controls the discussion NOT the coach. Coach gives suggestions if requested! |
| **Step #5** | Review: Did it work for us? |

## 5. Implementation of Peer Coaching Consists of Six Sections

1. Selling the idea of peer coaching
   - overview of what it is, and what it isn't

2. Training in the Five Steps
   - role of principal and teacher are clarified
   - two people model the five steps (think out loud in Step#3)
   - guided practice where teachers now try all five steps (here use three people, one coach, one teacher and one process observer)
3. Practicing peer watching
   Phases are:
   - Peer watching (observing a peer)
   - Peer feedback (handling the data)
   - Peer coaching (observing, handling data, and offering suggestions, if requested)
4. Skills needed to peer coach
   - coaching and feedback skills (no evaluation, no praise, no blame, etc.)
   - active listening and body language
   - observation skills and adult roles
5. Troubleshooting
6. Peer coaching (putting it all together)

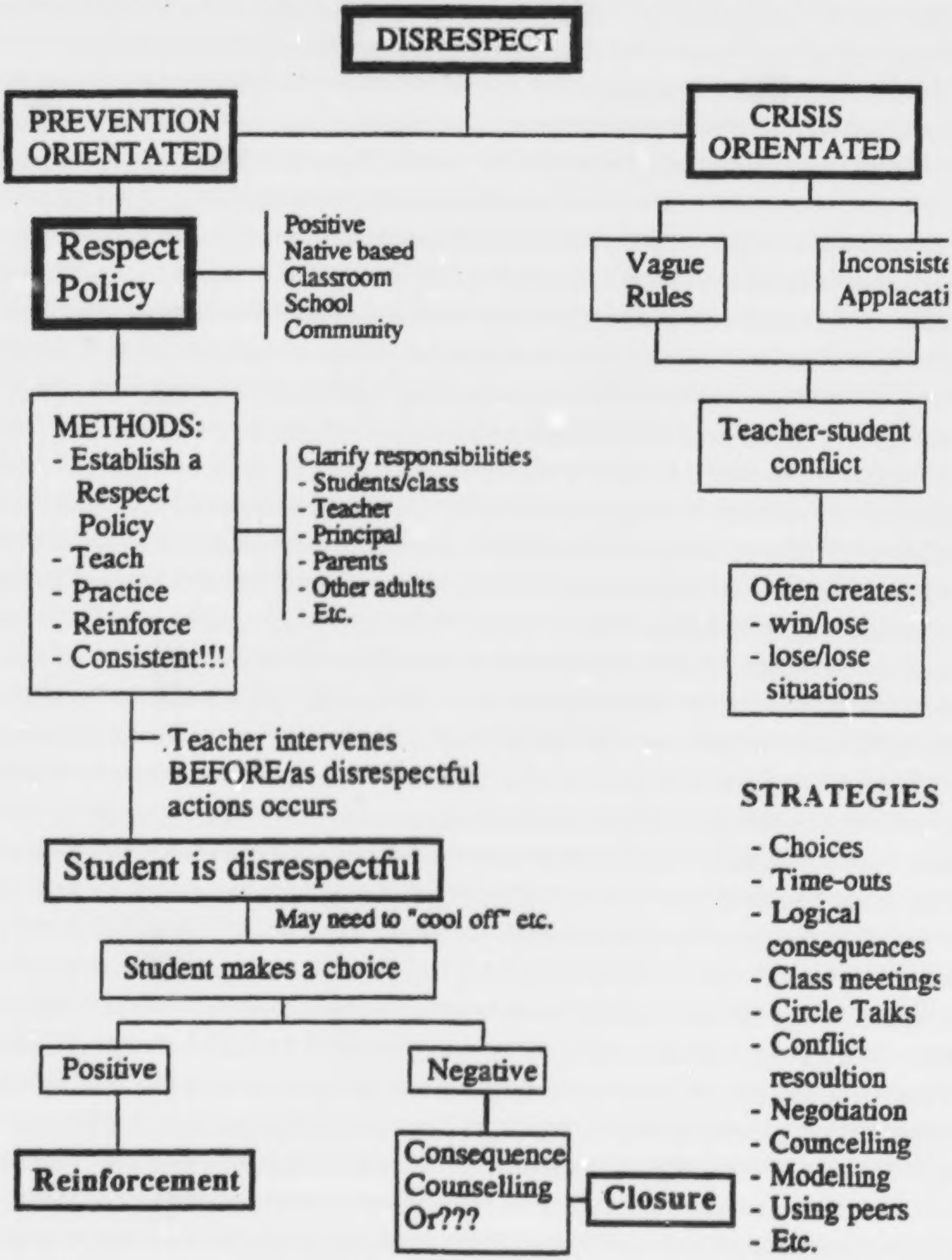
## 6. Some DO's and DON'T

**DO:**
1. Listen actively
2. Pause...and make reflective statements
3. Insert neutral probing questions
4. Bite your tongue!
5. Let the peer fill silent gaps
6. Review only written data
7. Leave other concerns for other visits
8. Etc.

**DON'T:**
1. No blame, praise or judgments
2. Never set yourself as an example
3. Never offer solutions on your own
4. Examine only the requested concern
5. Break the peer coaching rules

# 3. Disrespectful Behavior

## 3-1.PREVENTION ORIENTED VS.CRISIS ORIENTED



DISRESPECT

PREVENTION ORIENTATED

CRISIS ORIENTATED

Respect Policy

Positive
Native based
Classroom
School
Community

Vague Rules

Inconsiste
Applacati

METHODS:
- Establish a Respect Policy
- Teach
- Practice
- Reinforce
- Consistent!!!

Clarify responsibilities
- Students/class
- Teacher
- Principal
- Parents
- Other adults
- Etc.

Teacher-student conflict

Often creates:
- win/lose
- lose/lose situations

.Teacher intervenes BEFORE/as disrespectful actions occurs

Student is disrespectful

May need to "cool off" etc.

Student makes a choice

Positive

Negative

Reinforcement

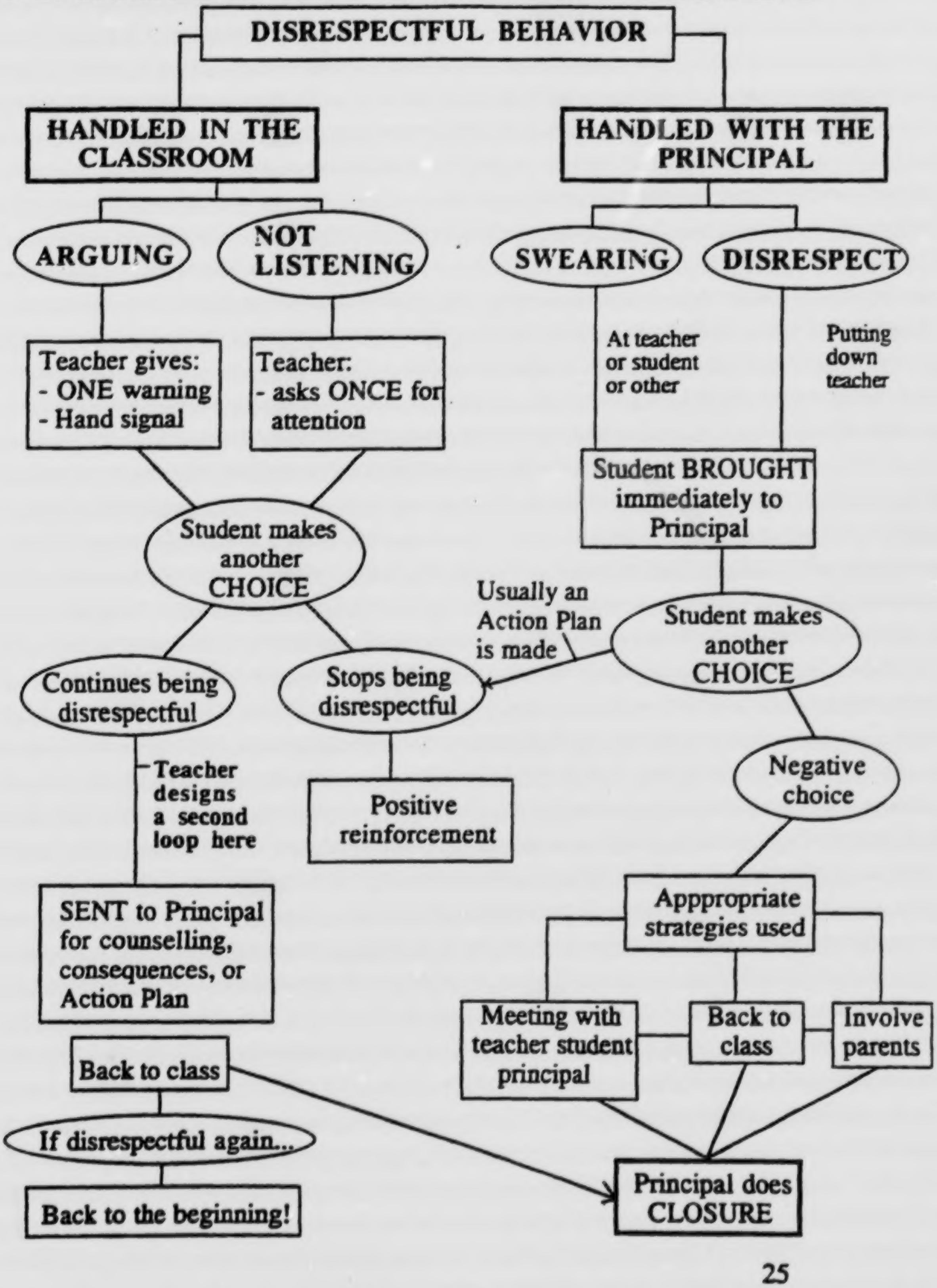
Consequence
Counselling
Or???

Closure

STRATEGIES

- Choices
- Time-outs
- Logical consequences
- Class meetings
- Circle Talks
- Conflict resoultion
- Negotiation
- Councelling
- Modelling
- Using peers
- Etc.

# 3-2. SAMPLE OF TEACHER-PRINCIPAL PLANNING


DISRESPECTFUL BEHAVIOR
HANDLED IN THE CLASSROOM
HANDLED WITH THE PRINCIPAL
ARGUING
NOT LISTENING
SWEARING
DISRESPECT
At teacher or student or other
Putting down teacher
Teacher gives: - ONE warning - Hand signal
Teacher: - asks ONCE for attention
Student BROUGHT immediately to Principal
Student makes another CHOICE
Usually an Action Plan is made
Student makes another CHOICE
Continues being disrespectful
Stops being disrespectful
Negative choice
Teacher designs a second loop here
Positive reinforcement
SENT to Principal for counselling, consequences, or Action Plan
Apppropriate strategies used
Meeting with teacher student principal
Back to class
Involve parents
Back to class
If disrespectful again...
Back to the beginning!
Principal does CLOSURE

## 3-3. FIVE BASIC PREMISES ABOUT BEHAVIOR

1. **People are social beings who have a NEED to BELONG, be it in a family, school, or community.**
Dysfunctional students react negatively because their trust in people has been taken away. By caring, for, and not accepting negative behavior from students, they will respond to individuals. BUT they will not be able to easily transfer this respect to others. In fact, if they experience being treated with respect, they will react extremely negative towards people who do not treat them respectfully. In young people, respect is developed one person at a time.

2. **Behavior is best understood on a HOLISTIC BASIS.**
A student bring the good, and bad, from their homes, community, friends, etc. We can't isolate students' experiences, and feelings, to "just school" Any problem in a student's life will be played out in school. We must understand and deal with more than we see in the classroom.

3. **Behavior is GOAL-DIRECTED and has a PURPOSE.**
No matter how strange a certain behavior may look to someone else, that student is doing it for a reason. The student may think they are doing it "to get even", or for some other reason, but often they do not understand why they are doing what they do. They may be lashing out at a deep emotional scar but all we see is a student behaving in an unacceptable way. It matters that the student may be hurting, but it is almost always unacceptable to allow them to behave in a disrespectful way.

4. **People are understood in terms of HOW THEY SEE THEMSELVES in their situation.**
If a person sees themselves as helpless, they will try to gain control and may do it in negative ways. How we see them is not a s important as how they see themselves. When dealing with students we must try to see through their eyes and mind-set.

5. **People are DECISION-MAKERS.**
Students do make choices! It is our responsibility to ensure the choices they make are positive. When they make negative choices, we must deal with the behavior and try to ensure the next choice is positive. We can't expect students who are behavioral students to make many positive choices without us giving of ourselves and showing the students we care enough to deal with their negative behaviors.

# 3-4. FOUR GOALS OF MISBEHAVIOR

| | |
|---|---|
| **GOAL #1** | The need for **ATTENTION** so people know we're around and take notice.<br>These are the easiest to deal with. |
| **GOAL #2** | The need for **POWER** and **CONTROL** over people and situations.<br>These people experience a lack of power and control in their lives so work hard at trying to get it in the classroom.<br>These students take a lot of the teacher's energy. |
| **GOAL #3** | The need for **REVENGE** and getting even.<br>These students are hurting bad!<br>If our responses are based on power and control, these responses reinforce the student's negative behaviors. |
| **GOAL #4** | The need for **WITHDRAWAL** from people, self, challenges, and situations.<br>These students have "given up the fight".<br>They no longer fight but insulate themselves instead.<br>Extremely difficult to reach. |

( I forgot the source, sorry)

## 3-5. PRINCIPAL'S RESPONSIBILITIES

Earlier we talked about deciding what are the responsibilities of different groups of people (teachers, parents, students, community, principal, etc.). Here is a draft of the Principal's Responsibilities:

**TO STUDENTS**

- Treat them with the ultimate of respect
- Help them sort out the world views they live in
- If dysfunctional, help them redefine who they can be
- See they are respectful in the school environment
- Use whatever respectful means possible to have students act in a respectful manner
- Students have more "rights" than teachers in school BUT along with those rights go responsibilities
- Teach students "gray" areas
- Teach students due process and how to complain in positive ways
- Make sure students know what kinds of powers there are and how to deal with inappropriate powers

**TO PARENTS**

- Keep parents informed/involved in their children's' schooling as well as their attitudes towards respect
- Respect differences in families
- Involve parents when principal/teacher and/or student agrees it's time to bring them in
- Let parents know when their children are doing great
- Be available when teachers need to talk to parents about a disrespectful action by a student

**TO TEACHERS**

- Assist teachers in dealing with disrespectful behaviors (which both the teacher and principal agree upon)
- Follow whatever process is agreed upon (and if, for some outstanding reason the process is not followed, the teacher is informed)
- Agree with teachers with respect to "gray" areas and how those areas will be dealt with
- If a teacher is being disrespectful to a student, that must be pointed out and a positive course of action decided upon
- Must do closure on all respect issues as soon as possible
- Assist, if requested, in developing Action Plans for specific students

**TO COMMUNITY**

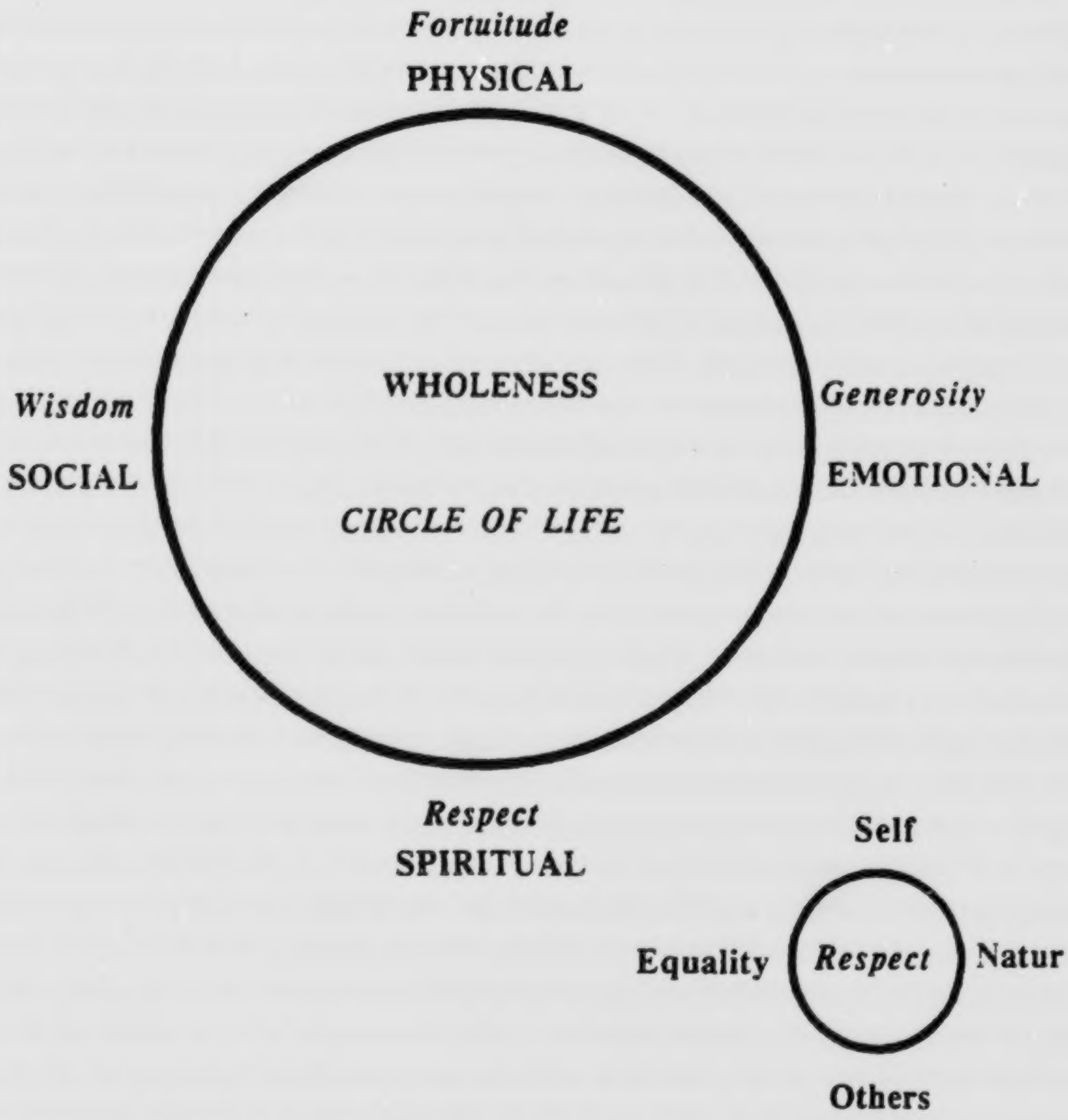
- Must understand the norms, and values of the communities within the community
- Demonstrate support for respectful actions within the community and speak up against negative actions

The principal is a key person in developing, and implementing changes within the school environment. If he/she is not directly involved, he/she must give appropriate support to ensure success.

## 3-6. BEING A COMPLETE PERSON

Being a Complete Person

- **Four elements of a person**
- ***Four virtues***


*Fortuitude*
PHYSICAL
*Wisdom*
SOCIAL
WHOLENESS
*CIRCLE OF LIFE*
*Generosity*
EMOTIONAL
*Respect*
SPIRITUAL
Self
Equality
*Respect*
Natur
Others

## 3-7. QUESTIONS ABOUT RESPECT

### 1. How Do We Teach Respect?

We must be respectful at all times

Respect is a way of life

No matter:
- where we are (in the bush, in a town, anywhere),
- what we are doing,
- we must conduct ourselves with respect.

We are placed on this earth to get along with, and help others.
We were meant to live as one.

In order to do this,
we must be respectful to everyone and everything.

Ideas:
- modeling
- do not accept disrespectful behavior
- listen to "healthy" people of the community
- put students in situations where respect is commonplace
- simulation games
- role playing
- activities where people can be alone
- activities where we help others (in a real way)
- give students major responsibilities (with support)
- elders' counseling
- etc.

## 2. What do we value?

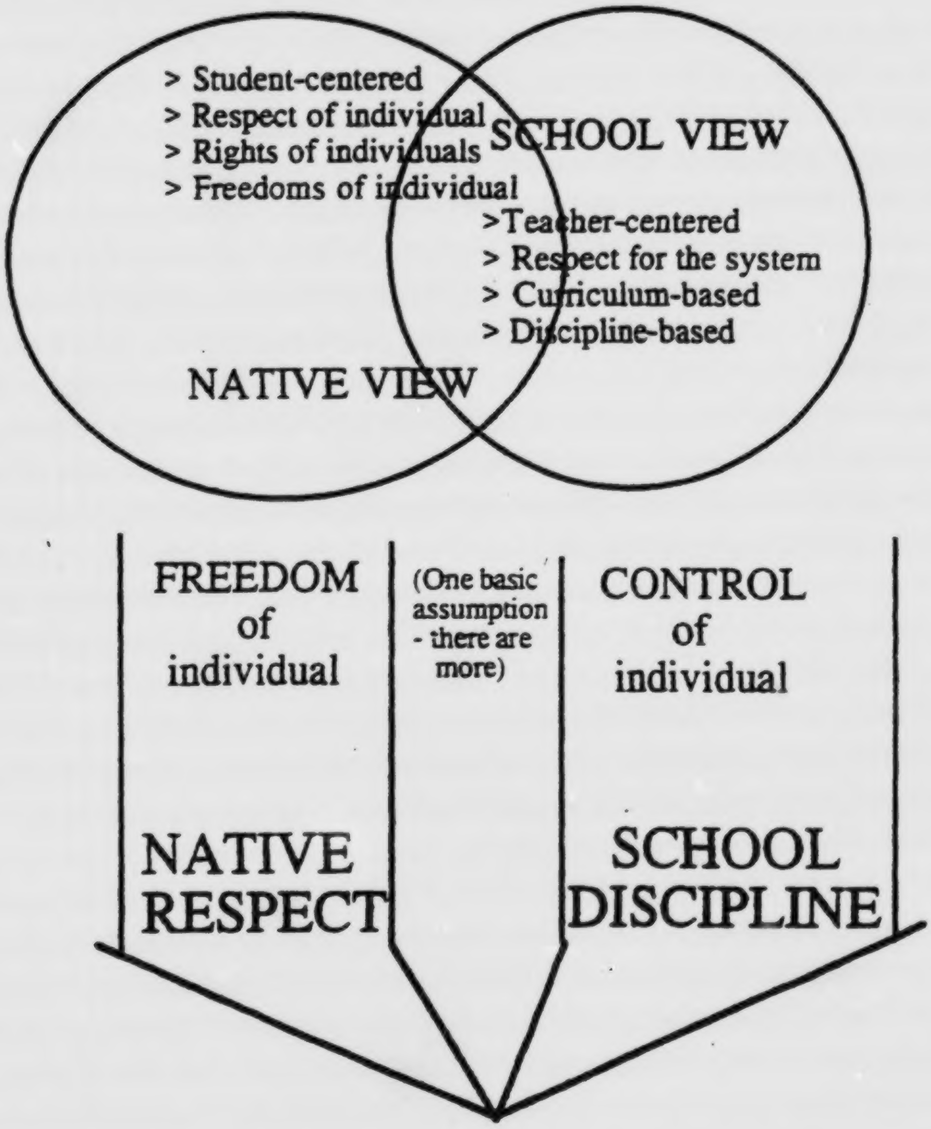
- Respect
    - elders
    - others
    - others' property
    - nature
    - equality
    - self
    -
- Wholeness
- Generosity
- Personal potential
- Sacrifice
- Belonging
- Wisdom
- Fortitude
- Quite time alone
- Looking inwards
- Cultural past
- I am responsible for the choices I make = free will
-
-

## 3. Who do we involve in designing a respect policy?

- Teachers
- Other school staff
- District staff
- Students
- Parents
- Community
- Elders
-

# 4. Useful Principles and Strategies

## 4-1. COMBINING WORLD-VIEWS



- > Student-centered
- > Respect of individual
- > Rights of individuals
- > Freedoms of individual

NATIVE VIEW

SCHOOL VIEW

- >Teacher-centered
- > Respect for the system
- > Curriculum-based
- > Discipline-based

FREEDOM
of
individual

(One basic
assumption
- there are
more)

CONTROL
of
individual

NATIVE
RESPECT

SCHOOL
DISCIPLINE

COMBINE TO CREATE A
RESPECT POLICY
FOR ALL STUDENTS

As mentioned, we need to find ways to combine a healthy Native world view of respect with mainstream society's educational system. This requires addressing several issues:

1. What are the local "traditional" views of respect?
2. Who will know? How does the school system access this info?
3. What components is the school system able to use?
4. What components is the school system not allowed to use?
5. How can this be integrated into the educational system?
6. How will Native people be involved?
7. What kinds of support do teachers, students, administrators, etc. need?

A very useful starting place is to talk to the Native Home-School Coordinators. As a group, (watch for stereotyping), people who accept jobs as Home-School Coordinators care a great deal for Native youth. They have the sensitivity needed to help design a respect policy. As individuals, they may, or may not, have the necessary skills to assist in the actual development of any policies. But they will know who, in the community, will be able to help.

A polite warning: combining world views is not an easy task! Many mistakes will be made but it is worth it.

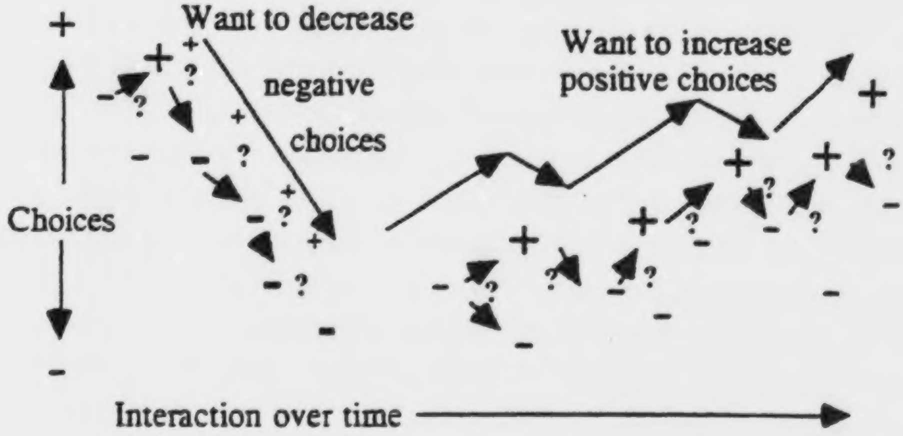
## 4-2. PRINCIPLES TO LIVE (AND DIE) BY

Before we look at some of the strategies that may be useful, we need to look at the guiding principles behind any respect policy. Teachers stand a better chance of success if they are able to find the reasons behind a disrespectful behavior. Once the behavior is understood, strategies can be utilized to help stop the disrespectful behavior.

1. **We must act in a respectful manner at all times.**
2. **Changing negative behavior requires long-term effort.**
3. **Teachers must model what they expect students to do.**
4. **If a strategy doesn't work, first find the reasons why, then either stop, or modify the action, based on what was found.**
5. **Being respectful to everyone will require treating people as individuals. This may require different treatments for the same observable behavior.**
6. **People have different value systems and assumptions. Are the values and assumptions I use appropriate?**
7. **There needs to be a "spiritual" component to our lives that is observed in the way we interact with people.**
8. **We need to see the good in humanity and focus on it.**
9. **Every student we work with must know we care for them as individuals.**

## 4-3. CHOICES

Students who are behaving inappropriately in school need to be given the opportunity to make positive choices. When a student makes positive choices, it helps them learn more about themselves and their responsibility in controlling their behavior. It's the teacher's responsibility to show students how to make positive choices. Students who consistently make negative choices can not learn over night how to consistently make positive choices.


+
Want to decrease negative choices
Want to increase positive choices
Choices
-
Interaction over time

? = a point where a CHOICE MUST BE MADE
(a +ve or -ve choice)

The objective is to increase the number of positive choices a student will make over time. Negative patterns are extremely difficult to break. They obviously serve the student. We need to find ways to replace the negative choices with positive.

For example, a student who starts school in Kindergarten swinging his fists solves his problems that way. He probably has seen his father solve his problems that way. To expect that student to change, without a considerable amount of intervention, over times, is unrealistic.

Students have to be taught the difference between making a positive choice and making a negative choice. When a negative choice is made, the student should be offered another chance to make a positive choice. The student also has to be taught the jargon.

# 4-4. LOGICAL CONSEQUENCES

A student who does not complete his math assignment is told he can not participate in gym is not a logical consequence. Staying after school to complete his math is a logical consequence. A logical consequence for a student who cannot follow the rules of a game in the gym is to have the student sit on the sidelines and watch the game. Having everyone miss gym because a couple of students won't follow instructions on forming a line to go to gym is not a logical consequence. Having the students who won't line up properly sit out part of the gym class may be a logical consequence. It will be a logical consequence if they like gym, it won't be a logical consequence if they hate gym.

Logical consequences is an excellent strategy to use, so long as the consequences are respectful, and logical. The consequence must be directly related to the disrespectful behavior. Making connections between math and gym, in a student's mind, doesn't seem to work. What it does is create, in the mind of the student, how "unfair" the teacher is.

Logical consequences seems to have an "upper level" of effectiveness. It doesn't seem to be real effective with students who have major behavioral problems. Some studies have suggested that students who have major behavioral problems are not curable. They suggest designating major behavioral problems (such as instant rage, with violent behavior) as a chronic disease. They have followed students into adulthood and have not seen changes in the behavior of the people they studied. With these types of students other strategies are more effective, such as Team Planning, counseling, etc.

There is a difference between punishment and a logical consequence. Punishment involves pain. Put in jail is punishment, the pain is being isolated from society, etc. A consequence is used to teach someone that there are better alternatives to choose from.

Some actions can not result in a logical consequence. Swearing at a teacher requires a set of agreed upon consequences which could include seeing the principal, phoning home, detention, etc.

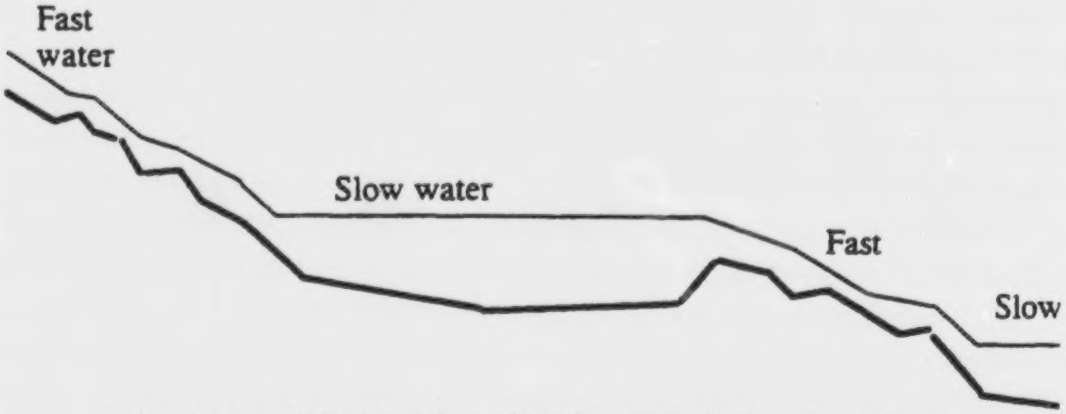
The bottom line in using consequences is that the consequence must be respectful to the person receiving it. Giving a consequence that is not respectful does not teach the person to be respectful. Sometimes, before a consequence is given, other strategies must be tried.

# 4-5. CIRCLE TALKS

I like to use an example of kayaking down a river when I compare how mainstream society and some Native people conduct dialogue. Mainstream dialogue is like traveling the rapids in a river. A person pauses in an eddy and someone else takes off. The person leaving hooks into what the previous speaker was talking about. Dialogue is fast with people who want to talk, waiting respectfully to cut in.

In a Native circle talk, a talking stick is passed around and only the person holding the talking stick can speak. This causes the pace to slow down because everyone knows who the next speaker will be. This creates a different atmosphere in the conversation, everyone has time to think of what they are going to say, as well as listen closely to what the speaker is talking about. The person who receives the talking stick does not have to "hook" into what the previous speaker was talking about.

Two Types of Dialogue



An important shift also takes place between the head and heart. Mainstream dialogue has a focus in the head (logical), whereas the circle talk has a focus in the heart (emotional). By combining the two methods where time is spent both in mainstream dialogue and in circle talks, an environment is created where everyone has an opportunity to have input. This input often involves both a head and heart component. It has a strong tendency to "refocus" the discussions as to what is important. Thus by combining the two world views, something stronger than either one is created.

## 4-6. CONFLICT RESOLUTION

### Three Basic Models:

There are three basic conflict resolution models which can be used successfully in isolation, or they can be combined to create a model specific to a school:

### 1. In-class Model

A self-contained classroom where conflict resolution strategies are used. They are not used throughout the school because the school has not "bought" into it.

### 2. School-wide Model

The complete school addresses conflicts via conflict resolution strategies. Teachers in halls/etc. can approach any student conflict and will be able to interact using conflict resolution strategies because all students know how the system operates. Parents are often involved as well.

### 3. Community-wide Model

Students are taught concepts such as due process, the rights and responsibilities of individuals, how problems are resolved in courts, etc. Parents are highly involved, as are other community members.

Which model to use depends upon local needs. If most of the staff is in agreement but the community is not, then it is wise to start with a school-wide model. If the staff is not supportive, then start with the in-class model.

### Three Basic Conflict Styles:

1. Avoidance
2. Confrontation
3. Problem-solving

**Active Listeners:**

1. Listen politely
2. Ask questions for clarification
3. Repeat what was said in your own words
4. Summarize
5. Acknowledge speakers point of view, feelings, etc.

**Problem-Solving:**

1. **Choose an appropriate time and place**
2. **Identify the problem**
3. **Brainstorm solutions**
4. **Agree on a solution**
5. **Avoid compromise or win/lose situations**
6. **Always try for win/win situations**
7. **Respect the rights and values of others**
8. **Check back later to ensure the solution is working**

Compromise and win/lose situations almost always produce dissatisfaction in everyone.

## Practicing Conflict Resolution Strategies

As with teaching anything, students and teachers must be taught:
- how it works,
- given time for practice in various role-playing situations,
- reinforcement of what was taught, and
- the importance of consistency

# CONFLICT RESOLUTION

STEP #1: Person #1: TELL YOUR SIDE of the story

- Facts
- Describe WHAT happened...NOT WHY it happened
- Use "I" statements
- Be respectful

Person #2: LISTEN ACTIVELY

- Can ask questions to clarify a point
- When the person is finished, repeat what you heard
- Please DO NOT change, or add anything

STEP #2: REPEAT STEP #1 with roles reversed

STEP #3: Mediator CLARIFIES the CONFLICT
- checks with the students

STEP #4: Everyone expresses FEELINGS (take turns)

- What did/do you feel?
- How would you rather feel?
- What are your needs? Hopes?
- Verbal vs. diagrams for different learning styles

STEP #5: How can we SOLVE this problem?

STEP #6: Select a WIN/WIN solution

STEP #7: Agree on FOLLOW-UP

- consequences
- checking back to be sure the solution works

STEP #8: Principal does CLOSURE

## 4-7. NEGOTIATING

Students need to know how to discuss their actions and be a part of the solution. If a consequence is forthcoming, students need to be involved in deciding what it will be.

Example #1:

A student has been in the principal's office for the second time this week (and it's only Wednesday!). Both agree this is unacceptable. The principal asks when should the student's parents become involved. The student recognizes that it will be inevitable but doesn't want them in because he will loose too many privileges at home. They talk and it's agreed that the behavior needs to change. They also acknowledge that the disrespectful behavior will not stop immediately, as the student has been doing this for years. They agree that if the student can control himself for two days (the student choose the length of time) then he starts with a "clean slate". The student is to check in with the principal each day to discuss how his day went.

Analysis:

The student is being respected, but his disrespectful behavior is being analyzed, with his input. The student understands the role of his parents as well as other adults in helping reshape his disrespectful behavior. By choosing how many days he needs to behave before his parents are involved gives him some responsibility, and ownership, in the decision-making that impacts upon his life. Checking in with the principal gives his some accountability, and opportunity for counseling by the principal. The principal would ensure the appropriate people were informed of what was decided.

Example #2:

A student pushes and shoves in the gym during recess. A logical consequence would be the student being banned from playing in the gym during recess for x days. The student accepts the consequence but a few days later asks if he can play in the gym during recess. He promises to behave. The principal/teacher involved with the student agree to reduce the length of the suspension.

Analysis:

The logical consequence was imposed. The student accepted the consequence but later felt he could behave, because he learned his lesson faster than the time of the suspension. He negotiated with the person in charge for a change to the consequence. This time, the person agreed and changed the time. This teaches the student many things. Being rigid about a consequence is not the issue. Learning respectful behavior is.

## 4-8. CRITERIA REFERENCING

The aim of criteria referenced grading is to involve the student in their education by helping them make personal choices. Students need to be involved in deciding what, and how, their efforts will be graded. Their input helps give them ownership, and an awareness of their responsibilities in the outcome.

**Teacher-centered criteria referencing** would be situations where the teacher sends a letter home outlining how the P.E. grades will be given. There is no input from the students.
What does this teach a student?

1. The teacher is in control,
2. the teacher is making me do...., and
3. I am not a part of the decision-making process where my education is concerned.

This does not respect the dignity of the student. Students should be responsible for deciding their "fate".

**Student-centered criteria referencing** involves the students. Here the students have helped create the P.E. grading system. A letter is sent home outlining:

1. All students start with an "A" in P.E.
2. A student drops to a "B" if the following conditions are reached:
    - absent x times, without cause
    - etc.
3. A student drops to a "C+" if the following conditions are reached:
    - those listed above plus
    - negative attitude that results in.......
4. Etc.
5. A student can move up a letter grade if the following conditions are met:
    - teaching a specific skill to another student who needs help, plus
    - (specified) level of sportsmanship, and/or
    - etc.
    - (each student may have personal goals set in order to upgrade their marks).
6. Your son/daughter wants the first notice sent home after they have received a "__" letter grade. Conference time occurs when they receive a "__" letter grade.
7. Parents input solicited.....

## 4-9. NEGATIVE PEER PRESSURE

An important key to a safe, learning environment is to illuminate negative peer pressure. Easier said than done, but it is possible. What often happens in a classroom that is full of negative peer pressure is the teacher allows disrespectful behavior to rise to some semi-defined level before it is addressed. This creates aniexity in students and reduces the ability of the classroom to operate in a respectful manner.

Example:

Students are working on math and one student is whispering to another student. The teacher hears the student call the other student a nickname that the student doesn't like. The teacher ignores the warning signal and continues helping specific students. The name calling escalates into a shouting match where threats are made. The teacher now intervenes but it is too late.

Possible solution:

When the teacher hears the name calling, she politely says, "Please, that's disrespectful, stop it. Thank you", and continues helping other students. It works.

Removing negative peer pressure in a classroom requires several strategies which are used in combination:

1. Discuss, with the class, what negative peer pressure is, and why it is disrespectful.
2. Agree negative peer pressure should not be tolerated (because it is disrespectful).
3. Discuss strategies to address the issue.
4. Body language is an extremely important negative peer pressure tactic that needs special consideration.
5. Teacher agrees to address negative interactions when they are "barely starting", i.e. **zero tolerance** for disrespectful actions.

## 4-10. MODELING

Modeling respectful behavior is the backbone of teaching respect. This puts considerable pressure on teachers because not all teachers agree on all topics. For example, a school-wide rule that says "No hats", will not be accepted by all teachers. This puts the teacher who disagrees into a dilemma. If the teacher allows students in her class to wear hats, she is teaching students a dangerous lesson. The lesson she is teaching is, "It's O.K. to break rules (hence laws) that you don't agree with". In the halls, when she sees a student wearing a hat, she is teaching those students that they can get away with some things around some people.

If there is an expectation that no hats are to be worn in the school, it becomes the responsibility of the adult staff to develop a solid rationale for not wearing hats and enforcing that expectation. Ultimately, it is the responsibility of the principal to ensure all follow the "No hats" policy. There needs to be an expectation in the school that all teachers will enforce the policy, even if they disagree with the policy. We can not teach students how to "pick and choose" which respectful behaviors to follow and which to ignore.

Being respectful with students teaches them what respect is. A major problem develops when students are treated respectful by a teacher. They become extra-disrespectful to people who do not treat them with respect. It seems to be a developmental stage people go through. If a person is treated with respect, especially those who have had trust broken, they become extremely loyal to the person who treats them with respect. At the same time, they become more disrespectful to people who do not treat them with respect.

## 4-11. CLASSROOM MEETINGS

Classroom meetings are excellent places to discuss almost any issue. (A few issues that should not be discussed include extremely personal things such as being sexually abused). Topics that can benefit from classroom discussions include (at age-appropriate levels):

1. Fighting
2. Name calling
3. Stealing
4. Racism
5. Etc.

When holding classroom meetings, make sure part of the meeting focuses on problem-solving and having the class function as decision-makers. Let the students explore possibilities and reach consensus on issues that impact upon their lives.
A problem-solving/decision-making model that works is:

1. Identify the problem.
   Make sure everyone is aware of the topic.

2. Understand the problem.
   Talk about the problem so everyone understands what the problem is and potential negative benefits from it.

3. How do you feel? How would you rather feel?

4. What can we do about it?
   Students begin to trouble-shoot and generate possible solutions.

5. Choose the solution that will most likely succeed and make plans as to how individuals, and the complete class, help in achieving the stated solution.

6. Monitor the solution, being ready to modify it if necessary.

If students are to be involved in making decisions about their lives, we must structure experiences that facilitate decision-making. At the start it is important the teacher controls the agenda, and class. Only when the students have shown they understand how the system operates, and are willing to abide by the rules, should they take control of classroom meetings.

## 4-12. MONITORING DISRESPECTFUL BEHAVIOR

Any policy that is implemented needs to be monitored. Monitoring will take many forms:

1. Monitoring student behavior

   A sample monitoring form is on the next page. It assumes that many of the strategies will have been used to both address the problem and to find a positive solution.

   These notes are kept by the teacher. If the principal, or parents are involved, they also get copies. This way everyone involved is aware of what is going on.

   This type of system is useful because over time a specific student's file can be pulled and patterns can be looked for. If patterns are found, then pro-active strategies can be developed to help that student learn what "triggers" him.

2. Monitoring information going home

   Some information does not have to go home, others must. Often this is student and/or situational dependent.

3. Monitoring the overall success of the policy

   In order to see if what is being implemented works, there needs to be a monitoring component. This is often built into the Action Plans.

4. Monitoring changes in teacher/student/administrator/etc. behaviors

   Staff meetings are great places to have a "social" component where problems with the system are discussed and alterations suggested.

NAME:
Date:

This student was:

Signed:

MEETING:
Student(s) Teacher Principal
Parent(s) Other(s):

**ACTION PLAN**

What each person involved is:
GOING TO DO:

INDICATORS OF SUCCESS:

BY WHEN:

OTHER?

---

NAME:
Date:

This student was:

Signed:

MEETING:
Student(s) Teacher Principal
Parent(s) Other(s):

**ACTION PLAN**

What each person involved is:
GOING TO DO:

INDICATORS OF SUCCESS:

BY WHEN:

OTHER?

# 4-13. OTHER STRATEGIES

There are many other strategies that teacher use that are useful. What needs to be done is to analyze them from a student-centered perspective. Are the strategies being used in a respectful manner?

## TIME-OUTS

Time-outs in the hallway send negative messages to students. It sends the message "I'm not good enough to be in that class". Time-outs play an important role in defusing power struggles, etc. Both the teacher and student often need time-outs. The issue is how to do it in a respectful manner? Can there be a time-out space in the room? In a designated place where there is supervision/counseling?

## CONFRONTING STUDENTS IN FRONT OF PEERS

There seems to be a time to confront a student in front of peers but it is not very often. When a student is disrespectful, in front of his peers, it sometimes works to discuss the disrespectful behavior in front of the class. Use with extreme caution.

One thing that works is if a student is disrespectful, a time-out is given where the student, who is angry, is sent to a space in the room that is not occupied. When both teacher and student are ready, a quiet conversation occurs about the disrespectful behavior. The student is then rejoins the group. The other students usually don't hear the teacher's conversation because it is quiet and calm. The student's conversation depends upon the volume of the student.

This advise is contrary to what most people suggest, which is to talk privately with the student. Is the student's dignity respected using this strategy? I think so because what is being addressed is disrespectful behavior that was done in front of a class. The class knows what happened and everyone becomes aware of how the issue is handled. The age of the student is important. Teenagers have a strong peer group which may feed into the issue.

## COUNSELING

Counseling has to be a central component to any respect policy.

## CONSISTENCY

There are three rules to consistency:
1. Be consistent
2. Be consistent
3. Be consistent

Being consistent does not mean responding the same way to the same stimulus. Often being consistent means responding in different ways to the same stimulus.

Being consistent means being consistent to the concept of respect. Any disrespectful behavior cannot be ignored. You may decide to do very little when some disrespectful act is committed, but you must do something. Ignoring it is not consistent.

## PUTTING STUDENTS INTO SPECIFIC SITUATIONS

Simulation games, role-playing, and putting students into specific situations are excellent ways to teach respectful behavior. If the objective is to teach students to respect elders, then have them do projects that requires them to intact with elders. If the objective is to have students be respectful to animals, then have them do projects that involve caring for animals.

## POSITIVE PEER RELATIONSHIPS

There are many Peer-Tutoring types of programs available that are useful which involve students learning how to work positively with other students. These types of programs are needed in our schools.

## EXTRA-CURRICULAR ACTIVITIES

If a teacher asked, "What one thing can I do to gain the respect of my class?" my answer would be, "Do extra-curricular activities with your class". Extra-curricular activities send all kinds of positive messages to students. They realize you care enough to do extra things with them, they see you as a person which is different than a teacher, and you have opportunities to teach respect in a much gentler environment.

## 4-14. TYPICAL PROBLEMS AND POSSIBLE STRATEGIES

**Let's discuss disrespectful behaviors and give possible strategies that will address the behavior in a respectful manner.**

| DISRESPECTFUL BEHAVIOR | RESPECTFUL STRATEGIES |
|---|---|

## 4-15. SUMMARY OF STUDENT-CENTERED VS ALMOST STUDENT-CENTERED STRATEGIES

| EXAMPLE | "ALMOST" STUDENT CENTERED | STUDENT CENTERED |
|---|---|---|
| COMBINING WORLD VIEWS | May, or may not be valuable. | Recognizes, and uses, different world views with different students. |
| PRINCIPLES TO LIVE (AND DIE) BY | May live for them, but not prepared to "die" for. Pressures, uncertainties, etc. cause a hesitation to go "the full distance". | Prepared to "die" for. If an action is disrespectful, then it is disrespectful and must be addressed. |
| CHOICES | Believes in giving students choices but the consequences (sometimes) are not in the best interest of the student. | Believes in choices and always counsels students in the differences between a positive and negative choice. Respects the student even if he makes a wrong choice. |
| LOGICAL CONSEQUENCES | Sometimes the consequences are not logical. | Consequences are always logical. |
| CIRCLE TALKS | May be used but not an important component. | A critical component which allows for input from all students. |
| CONFLICT RESOLUTION | A potentially useful strategy | A useful strategy |

| EXAMPLE | "ALMOST" STUDENT CENTERED | STUDENT CENTERED |
|---|---|---|
| NEGOTIATING | | |
| CRITERIA REFERENCING | | |
| COUNSELING | | |
| NEGATIVE PEER PRESSURE | | |
| MODELING | | |
| POSITIVE PEER RELATIONSHIPS | | |

| EXAMPLE | "ALMOST" STUDENT CENTERED | STUDENT CENTERED |
|---|---|---|
| MONITORING DISRESPECTFUL BEHAVIOR | | |
| TIME OUTS | | |
| CONFRONTING STUDENTS IN FRONT OF PEERS | | |
| CONSISTENCY | | |
| PUTTING STUDENTS INTO SPECIFIC SITUATIONS | | |
| EXTRA-CURRICULAR ACTIVITIES | | |
| SIMULATION GAMES | | |

# 5. Action Plans

## 5-1. DEVELOPING ACTION PLANS

**Purpose:**

The main purpose of Action Plans are to develop, in detail, who will do what, when, and how to achieve a specific outcome.

**Steps in developing Action Plans:**

1. Gather data on the topic
2. Categorize the data
3. Prioritize the data
4. Choose those topics that are of the highest priority and develop Action Plans for them

**Components of an Action Plan:**

| | | |
|---|---|---|
| 1. | Topic | What is the topic of this Action Plan? |
| 2. | Recommendation | A recommendation is made to address the topic |
| 3. | Responsibility | who will be responsible to see this Action Plan is addressed as planned? |
| 4. | Specific Activity | What specific activity will be done to carry out the action? (Here is where the detail goes) |
| 5. | Responsibility | Who will be responsible for each specific activity? |
| 6. | Time | What is the timeline? |
| 7. | Output | What indicator(s) will be used to indicate the action was done? |
| 8. | Status/comments | Updates are made to ensure no pieces don't get addressed |

Note: A sample of a useful Action Plan is on the next page.

# RESPECT POLICY - ACTION PLAN #

TOPIC:

RECOMMENDATION:

BACKGROUND:

RESPONSIBILITY OF:

| SPECIFIC ACTIVITIES FOR CARRYING OUT THE ACTION | RESPONSIBLE | TIME | OUTPU |
|---|---|---|---|
| | | | |

## 5-2. SAMPLE ACTION PLANS

### RESPECT POLICY - ACTION PLAN # 1

TOPIC: **PHILOSOPHY OF RESPECT**

RECOMMENDATION:

The school staff articulate a local philosophy of respect to be used in the school.

BACKGROUND: A local appraoch to respect is needed so we can focus our energies and be united in the way we deal with respect in the schc

RESPONSIBILITY OF: **PRINCIPAL**

| SPECIFIC ACTIVITIES FOR CARRYING OUT THE ACTION | RESPONSIBLE | TIME | OUTPUT |
|---|---|---|---|
| 1. Write out a philosophical statement on respect. Involve:<br>- staff<br>- students<br>- parents<br>- specific elders | Committee chaired by Sally | Jan. 10/96 | Philosophical statement written' |
| 2. Research from other sources:<br>- local Band<br>- Tribal Council<br>- Other Native schools<br>- list them<br>- Elders | Tom | Dec. 1/95 | Samples received? |
| 3. Important everyone "Buy into" statement. | Principal | Feb. 15/96 | Talked/involved:<br>- students - etc. |
| 4. Have philosophical statement distributed | Sally | Feb 29/96 | Sent to: |

# Monitoring A Maori
# Teacher Training Programme
# in
# Aotearoa New Zealand

**Submitted By:** Whare Te Moana
Rachael Selby
New Zealand

# MONITORING A MAORI TEACHER TRAINING PROGRAMME IN AOTEAROA NEW ZEALAND

*Whare Te Moana is from Te Whanau-a-Apanui, a tribe based in the eastern Bay of Plenty in New Zealand's North Island. He has had a lifetime in education, beginning his career as a primary school teacher before moving back to his tribal region to teach in the local school, eventually becoming Principal. He became a Maori Advisor to teachers in New Zealand's Hawkes Bay region then an Education Officer with the Department of Education. He has also worked for Maori education at a national level and now works as an Education Consultant throughout Aotearoa New Zealand.*

*Rachael Selby from the tribe Ngati Raukawa, is Whare's partner. She trained as a primary school teacher, moved into secondary school teaching and managed a post-secondary community Learning Centre in her own tribal region. She is now a lecturer in the Social Policy and Social Work Department at Massey University in Palmerston North, New Zealand. She remains keenly interested in Maori and indigenous education developments.*

*The following paper which was presented at Albuquerque is written jointly by Whare and Rachael.*

## BACKGROUND.

Prior to 1990, all teacher training in Aotearoa - New Zealand was the province of Colleges of Education, formerly Teachers Training Colleges. These were located in six cities in New Zealand; four in the North Island and two in the South Island. They have had a monopoly in teacher education until recently when the Colleges themselves introduced courses other than teacher training and in the case of Hamilton College of Education and Palmerston North College of Education, these two colleges combined with their neighbouring universities to become university based and managed Colleges of Education. Teacher education in Aotearoa New Zealand has been available in six main centres and for those who wished to become teachers, but lived in rural regions and were unable to move from homes and families, the wish remained a dream.

While the Colleges of Education offered fairly similar programmes throughout the country, thus providing uniformity, there have been various occasions when entry criteria have resulted in young Maori students being unable to realise their goal of training as teachers. When applications for teacher training from school leavers far exceeded the number of places and criteria were in place which favoured for example the highest school achievers, Maori students frequently missed out. On occasions schools have protested on behalf of Maori students whom they considered would make excellent teachers, but were not necessarily highly academic, but they were unsuccessful in their attempts to advocate for their students and indeed for the schools which were crying out for Maori teachers. The students, the schools, and Maori pupils who seldom saw Maori teachers in their schools were all the losers.

Historically many of those who were able to enter the Colleges of Education returned to their whanau, and iwi (their families and tribes) well integrated into the College environment which did not prepare Maori students to return to teach in their own tribal regions. Frequently the criticism has been made that the Maori teachers absorbed too much of the ways of the Pakeha (European New Zealanders) during their College education. More recently, Colleges of Education have offered "bi-lingual" courses to selected students who are then assumed to be truly fluent in Maori language after three years of intermittent College study, and feel disappointed in their own level of achievement as well as fearing that they will not reach their community's expectations when they are handed their Diplomas at the end of the three year course.

A further initiative prompted a call for further action. During the development of kohanga reo (Maori education pre-schools) in the 1980's, Maori parents and communities became increasingly concerned that kohanga reo graduates entered State primary schools at five years of age and their teachers were unprepared for them in terms of their ability to continue their Maori language development or indeed in maintaining their language competence developed in the pre-school immersion environment. New Zealand schools have a strong tradition of being monolingually English. The kohanga reo, begun in the early eighties, were graduating five year olds who were bilingual, Maori - English speakers, whose whanau, hapu and iwi expected them to retain their bi-lingual competence. In many instances the children lost their Maori language skills within weeks of attending monolingual English speaking monocultural schools.

Maori communities began to address this issue by discussing with the Colleges of Education and the schools themselves how they could train and retrain New Zealand's teachers to foster and promote Maori language in state primary schools attended by Maori children who were entering those schools as fluent Maori language speakers. They also challenged the schools to become more sensitive to Maori needs both in language and culture. This issue continues to be a debate between the education and Maori communities and one which many Maori parents consider is unresolved. They want bilingual and bi-cultural teachers in their schools. The Colleges are not producing any significant numbers of bi-lingual and bi-cultural teachers.

## IWI DREAMS AND VISIONS.

For many years Maori educators have dreamed about Maori people having a greater input into teacher education. They have talked about iwi selecting their own people to be trained as teachers, supported by iwi throughout their training and returning to their own tribal regions to teach their own language and culture within the school curriculum.

Our tribes have specifically targetted teaching as a career we want to encourage our people to seriously consider. As a tribe, Te Whanau-a-Apanui has valued education for many years. They have pushed young people into education careers for more than half a century. This has resulted in all five schools located within the Te Whanau-a-Apanui region being able to at some time hire teachers who are from that region. At least six tribal members have been hired as principals within Te Whanau-a-Apanui's schools.

In 1975 the tribal group Ngati Raukawa through the Generation 2000 vision identified school teachers as one group of professionals whom they wished to train and support. They hoped that every school in Ngati Raukawa from Bulls in the north to Otaki in the south of the region would have at least one Ngati Raukawa teacher. Subsequently many young people have been identified as potential teachers and supported in their applications to Colleges of Education. Since 1975 the number of teachers from Ngati Raukawa has increased and more of the schools and Maori children in particular have benefited from their being a teacher present who is from the local tribe.

## A NEW APPROACH

In 1994 Whare was approached by representatives of the Wanganui iwi, the New Zealand Qualifications Authority and the Wanganui Regional Community Polytechnic to fulfil the role of external monitor for a new and innovative teacher training programme that had been in operation since 1991 in Wanganui. The programme was innovative for a number of reasons among them being that it was located within a Community Polytechnic rather than a College of Education, and it was located outside the six main centres where students had traditionally had to travel for teacher training. A further radical change was that the programme depended on students being located within a school and community rather than within an educational institution. Students were placed within a school alongside a support teacher for sixty per cent of their time, and returned to a base for theory and planning for the other forty percent of their time.

The programme had been established in Te Rangahaua, the Maori Studies Department, at the Wanganui Regional Community Polytechnic. It was and is a partnership between the Wanganui iwi and the Polytechnic, each having specific responsibilities and roles and a mutually beneficial relationship.

In order for the programme to be established, it had to fulfil particular criteria to attract government funding. The pathway to establishment was through the Ministry of Education, the body responsible for funding of institutions, and the New Zealand Qualifications Authority, the body responsible for approving the institution's courses.

Once the Qualifications Authority has approved a course, the Ministry of Education will then negotiate funding of courses. Initially the Ministry agreed to fund the Polytechnic's Te Rangakura teacher training course for a period of three years.

It was into this environment that Whare came as a replacement for the first external monitor, Wally Penetito, who had reluctantly resigned after a change of employment. As the external monitor, the task is to oversee the course, monitor its effectiveness, in essence to protect the course and all that it offers.

As a relatively new course, it is under the spotlight for various reasons. It is Maori driven and supported; it has received a share of funding that might otherwise have gone to the traditional providers; it is offered by a non-traditional teacher education provider; it is school-based and therefore using school resources which might otherwise be available to the traditional Colleges if they required them; it is expanding to small towns and communities throughout the country at a speed which may well ring alarm bells within some traditional Colleges which have largely resisted outposts, preferring the permanent city locations; and the institution does not select the students, rather they are selected by the tribes and sub-tribes and then supported in their three years of training.

The external monitor needed to be someone who was unreservedly committed to protecting the course, to fostering its on-going development, to talking with tribal groups who were interested in supporting a course within their own regions and someone familiar with the politics of schools, their Boards of Trustees and their general organisation as well as the politics of post-secondary institutions. The parties involved agreed Whare should fulfill this role.

## MONITORING THE COURSES

Whare has been the monitor now for three years. His background includes having been a teacher in primary and secondary schools, an advisor to schools, and stints in the Department of Education, the forerunner to the current Ministry of Education. He has worked closely with tribal groups nationally on matters of education and with the polytechnics at a national level. He is therefore familiar with the various environments in which he is to work as monitor, protector, advisor, negotiator and elder.

As the monitor he visits the base at Wanganui Regional Community Polytechnic to ensure that their administrative systems are efficient and effective so that all those who work as instructors and teachers have the necessary administrative backup they require. He meets with the instructors at the base on a regular basis assisting with staff training, reviewing policies, encouraging high standards of professionalism in all their work with their student teachers, their participating schools and the tribal groups. He keeps a wary eye on the administrative systems to ensure that they are there effectively supporting the instructors and the students.

He visits the schools where the students are based from Tauranga to Taranaki, Rotorua to Hawkes Bay, Wanganui to Murupara and now Tairawhiti to Christchurch. He may meet with the governing bodies (the School Boards of Trustees) the principals individually in their own offices or with them collectively in regions, with the teachers within schools, and with parents to ensure that all are familiar with the aims of the programme and with the goals of the programme - to produce well-trained bi-lingual teachers from within their own tribal region. At times he is the listener, advisor and counsellor, at other times he is the director, the firm trouble-shooter, the person who insists that a matter be dealt with. Most of his work is done on a verbal and oral basis. Since he comes from an oral tradition, he uses his oral communication skills most of the time and reports in writing only when necessary.

He visits the students individually within their own classrooms as they work alongside their support teachers to ensure that the relationships which have developed are productive for both parties, and that the student teacher is comfortable and supported in the particular host school. Where this is not the case, he will report back to the instructors advising a new school be found for a student. The environment for a student must be a supportive one in which the student can grow and develop.

When a tribal region wishes to negotiate for the course to be made available within their region, the monitor may accompany the representatives of the Wanganui iwi and the Community Polytechnic to that region to describe the course to the elders, to answer questions, to clarify concerns, to negotiate for the course to become available in that region. This course is now located in a dozen locations throughout New Zealand in tribal regions where the tribe has requested the course and where the elders have negotiated for the course to be located within that region. At each location an instructor is found from within the membership of the local tribe to teach the course and oversee the students in that region.

Written reports from the monitor are made to the Chief Executive Officer of the Community Polytechnic through the Head of the Department of Maori Studies, and to the New Zealand Qualifications Authority. The role requires a sound knowledge of education and schools and a solid commitment to the philosophy which underlies the programme.

To date (mid 1996) fifty two Maori students have graduated from the course to return to their communities as qualified teachers. All have jobs and many still in training are being recruited by schools which value the contribution these people are making as students. A further spin-off has been that many of the associate teachers within the support schools regard the training the students are undertaking as a form of retraining and in service for themselves. Often their students return to their classrooms in what is assigned as their study days as the mutually supportive relationships have grown strong.

The role of the monitor is a positive and rewarding one as the course and its benefits spread throughout the communities who now often feel a far greater stake in the education of both their school children and their mothers and daughters, uncles and sons who may be selected by the tribe to be the future educational leaders.

*Rachael Selby*
*2 Scott Avenue, Otaki, New Zealand*
*Work: Massey University*
*Private Bag 11-222*
*Palmerston North*
*New Zealand*
*Phone: New Zealand 063504105*
*Fax: 063505681*
*Email: R.A.Selby@massey.ac.nz*

*Whare Te Moana*
*2 Scott Avenue, Otaki, New Zealand*

*Phone: 063647300*
*Fax: 063647306*
*Email: R.A.Selby@massey.ac.nz*

## Section 4. Community Initiatives

- Aboriginal Cultural Awareness Program..................Donna Ah Chee, D. Maidment, M. Hayes-Hampton
- Forging a Civic Relationship Between Native Youth and their Indigenous Nation: A Tribally-Specific, Tribally Formed Social Studies Curriculum....................................Rosemary Ann Blanchard
- Pathways Home: Te Hoe Nuku Roa (The Long Journey)....................Arohia Durie
- Community Consultation and Self-Determination in Education and Training.........Linda Burney, D. French, DJ Ah Kee & C. Davison
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- Successful Projects in Developing Partnerships Between Public Schools and the Community's Indigenous People............Susanne Shreeve
- Nyungar Education in a Southwest Australian Location: A Perspective...........................................................Terry Wooltorton

# Aboriginal Cultural Awareness Program

**Submitted By:** Donna Ah Chee
Debra Maidment
Margie Hayes-Hampton
Institute for Aboriginal Development
Alice Springs, N.T. Australia

# WORLD INDIGENOUS PEOPLES CONFERENCE: EDUCATION 1996

INSTITUTE FOR ABORIGINAL DEVELOPMENT

3 South Terrace
ALICE SPRINGS NT 0870
AUSTRALIA

PO BOX 2531
ALICE SPRINGS NT 0871
AUSTRALIA

PH: (08) 89511 311
FAX: (08) 89531 884

PRESENTERS: Ms Donna Ah Chee
Ms Debra Maidment
Ms Margie Hayes-Hampton

Good morning everyone, before I begin, I would like as is our custom throughout Aboriginal Australia firstly to convey my respects, to the survivors and descendants of the original owners of the land on which this Conference is being held.

My name is Donna Ah Chee and I'm the Director of the Institute for Aboriginal Development, more commonly known as IAD in our part of the world. My grandmother is from the Bundjalung nation located on the far north coast of New South Wales. I have been living in Alice Springs for the 9 years after marrying local Arrernte/Luritja man. I would also like to introduce Debra Maidment, IAD's Deputy Director and Margie Hayes-Hampton who today is representing IAD's Language and Culture centre and is also the Co-ordinator of our Aboriginal Culture Awareness Program. Both these ladies grandmothers are from the Arrernte nation of Central Australia

Also joining us today in the audience is Heather Brown, Branch Manager Education and Training Department of the Central Australian Aboriginal Congress, an Aboriginal controlled health service. Heather is also an IAD Board member.

The 3 areas that we will cover in our presentation to you today on the Institute for Aboriginal Development are:

1. Strategic Directions of the organisation

2. Educational programs with a particular emphasis on curriculum development
3. Incorporation of language and culture into our programs

It would probably be good at this point to show you where Alice Springs is. (overhead)

## 1. BACKGROUND

The Institute for Aboriginal Development (IAD) was established by the Uniting Church in Australia in 1969 to assist community development for Aboriginal people and provide cross-cultural education between Aboriginal and non Aboriginal society.

It is now an Aboriginal controlled language resource centre and adult education centre serving the Aboriginal community of Central Australia. Its activities include: education programs, which range from literacy and numeracy to vocational and tertiary level courses: an Aboriginal language and culture centre specialising in language, cross culture and cultural maintenance programs, as well as providing interpreter services and language research; and a publishing arm, IAD Press, which produces material on the Aboriginal people, language and culture of Central Australia. Just to name a few courses that we run:

Certificate in Vocational Studies
Certificate in Occupational Studies
Certificate in Vocational Studies (Aboriginal Organisations)
Certificate in
Associate Diploma in Business (Aboriginal Organisations Management)
Bachelor of Education
Bachelor of Business/Management
Bachelor of Arts (developing)

## 2. THE AIMS OF THE INSTITUTE

To assist Aboriginal people to develop the knowledge and skills required to cope with cross cultural situations.

To devise and carry out educational and other programs related to the needs and aspirations of Aboriginal people.

To promote cross-cultural understanding through specific programs to include non - Aboriginal people.

To maximise involvement by Aboriginal people in the control, management and conduct of affairs of the Institute.

To promote the research and understanding of Central Australian Aboriginal languages.

IAD has extensive experience in responding to training needs, with specialist trainers on staff, strong networks with other community based organisations and an organisational infrastructure to effectively promote self determination and self management.

## 3. IAD PHILOSOPHY

IAD's Philosophy is to provide a safe environment for Aboriginal people to learn in. We promote two way education where teachers learn from students and vice versa. Students prior knowledge and skills are appreciated and respected, students are encouraged to share their skills and knowledge with others.

Culture, language and the role of elders is recognised as the centre from which IAD's education practice is built. The Institute's education empowers and develops the whole person and their community, strengthening family, culture, language, our economic situation and promotes the Aboriginal world view.

The Institute empowers Aboriginal people, to be strong in identity and language, and introduces in a culturally appropriate way tools used in the wester society.

## 4. THE STRATEGIC DIRECTION OF IAD (Donna)

In 1994 IAD produced its Strategic Plan to the Year 2000. (Overhead).

Vision: The Institute for Aboriginal Development (IAD) will be an indigenous university by 1st January 2000, independently controlled by and for Aboriginal people. It will achieve self-determination through culturally appropriate education.

The independent Indigenous campus model represents a situation in which the Institute is declared to be an indigenous University (or college) in its own right under relevant legislation and funded as a mainstream post-school organisation. If established on a similar basis to other universities, this would guarantee a high degree of autonomy in matters of governance, a streamlined and more stable funding base and a clear charter to serve Aboriginal needs as defined in its enabling act. However, given current views on desirable sizes for universities and a range of factors including staff qualification, spread of disciplines and graduation percentages in minimum time, it is most unlikely that the Northern Territory government could be persuaded to enact the legislation or the Commonwealth persuaded to fund it in a mainstream fashion. Although the validity of the criteria used could be questioned in the context of the Institute as an Aboriginal organisation, it is almost certainly the case that post-school education advisers to governments would recommend that status be granted only after substantial growth and development as a sponsored Indigenous campus of another University.

In 1995 we successfully negotiated a partnership with La Trobe University. A formal agreement between both parties was signed in August 1995. IAD and La Trobe University entered into this agreement with the purpose of assisting IAD to develop a number of university level courses as part of IAD's mission as an Aboriginal controlled educational institution.

IAD's sees this partnership as a stepping stone to achieving its vision.

In more recent times an Australian Indigenous People's University has been discussed more frequently by the Federation of Independent Aboriginal Education Providers. The Federation is made up of 4 other indigenous community controlled education providers located across the country.

The model we propose will have autonomous campuses with their council drawn from the local Aboriginal community and its organisations. **We do not intend to give up our grass roots focus and will continue to do our basic programs which build on empowerment and community development.** An Indigenous People's University is one in which Aboriginal law, languages and culture are the centrepiece and are truly recognised as higher learning.

The Federation formed through the coming together over recent years of five independent Aboriginal community controlled education bodies, who between them have over 150 years of experience delivering education programs to our people. Long before indigenous education became a matter for public policy debate and national funding programs, we were established on the initiatives of people from our own communities and non-Aboriginal supporters who saw that education was key to our self-determination. IAD is one of the five members.

The two long term strategic goals of the Federation are to:

1. become the first indigenous controlled multi campus university in Australia.

What we are talking about is not a university for Aborigines, but an Aboriginal university. We want this to be achieved in such a way that we preserve our distinct identity, and we keep doing all the things we always have.

2. Join in partnership and solidarity with other indigenous peoples around the world and in the first instance the Asia Pacific. Through Asia Pacific BAE and other forums, we want to make links with all other educators who are working in the Pacific and Asia to develop a genuine anti-colonial and post colonial education system. For two hundred and more years, the original peoples of our part of the world have had to live under the yoke of colonialism and its hangovers. We will not achieve real independence, real self determination, until all the last remnants of this colonial period have been overcome. We are still decades away from our objectives, but we can work together to make the 21st century a genuine new era, one in which all the peoples of this region will enjoy those rights promised in the UN covenants.

## 5. LANGUAGE AND CULTURAL PROGRAMS OF IAD (Margie)

I am Arrernte woman born in Alice Springs Central Australia.
Married with three children.
For the past 19 years I has been working for Aboriginal organisations in Alice Springs, Sydney and Canberra.
I am currently the Co-ordinator of the Aboriginal Cultural Awareness Program at the Institute for Aboriginal Development. I have been in this position for three years. As well as being the co-ordinator, I also facilitate workshops . This is great for me as I get to teach about my people and our culture, it also gives me the opportunity to work with the Elders and learn more about our Cultures.
I see Aboriginal Culture Awareness Program as a much need service, helping over come the barriers that exist between Aboriginal and Non-Aboriginal people.

The Language and Culture Centre is 'the heart of IAD'. It recognises and promotes the values and traditions of indigenous Central Australians and is the point within IAD where indigenous peoples are acknowledged as leaders.

### 5.1 Aboriginal Cultural Awareness Program

The aim of this program is to break down barriers between Aboriginal and non-Aboriginal peoples. Acknowledging Aboriginal cultures and histories is important to understanding and living within the present. Better communications between two cultures means greater understanding of each other. Bringing about positive change in attitudes makes living and working together possible, and will result in reconciliation.

### 5.2 Languages In Schools

This program brings young Aboriginal and non-Aboriginal people together and teaching them language and culture. This gives them better attitudes to each other and encourages living together in harmony.

### 5.3 Language Courses

This program enable students to learn to speak, read and write language and understand culture. This assists better communication between Aboriginal and non-Aboriginal peoples in many aspects of living in Central Australia. Different levels of studying languages are offered. Studying Central Australian indigenous languages acknowledges these languages as a valid Australian language.

### 5.4 Interpreting and Translating Service

This service ensures that Aboriginal people can access services and opportunities without being disadvantaged because they speak their own language as their first language. Language and culture is kept strong and is not compromised in the interest of access to services and opportunities. This service recognises the language skills of indigenous language speakers and provides employment for them.

Interpreting and translating is done in a variety of Languages, such as Central/Eastern/Western Arrernte, Warlpiri, Pintubi/Luritja, Pitjantjatjara, Alyawarra, Anmatyerre, and Kaytetye. These services are provided to Government departments and the public.

### 5.5 Interpreter Training

Indigenous language speakers are trained and awarded accredited qualifications within a nationally recognised system. This opens up employment opportunities for indigenous language speakers.

In 1979 materials and Curriculum for Interpreter Training was done in this year. Training began in the mid 1980's.

### 5.6 National Network of Aboriginal Language Translators

This is a register for indigenous language speakers and centres throughout Australia. It is an important network in the maintenance of language and culture of indigenous Australians.

### 5.7 Aboriginal Languages Dictionary Program

This is a very important part of the storage, revival and maintenance of Central Australian indigenous languages. The publications resulting from dictionary research ensures the continuation of Central Australian indigenous languages and cultures for future generations of indigenous peoples.

Pitjantjatjara/Yankunytjatjara to English dictionary ,
first edition published in 1987 second edition in 1992 then there was a revised edition in 1996

Pintupi/Luritja Dictionary
the first addition published in 1974 and the second 1977 and the most recent in 1992

Alyawarr to English Dictionary
published in 1992

A Learner's Wordlist of Pertame
this was compiled by two Pertame women C. Swan and M Cousens and Published in 1993

Eastern and Central Arrernte to English Dictionary
Published in 1994 V. Dobson and J Henderson

Today the Dictionary program is working on two projects and they are Western Anmatyerr , Kaytetye and a revised second edition of the Pitjantjatjara/Yankurytjatjara dictionary.
We have a linguist and Aboriginal People working on these projects.

## 6. EDUCATION/TRAINING (Debra)

**(Deb to do an introductory on herself).**

Hello, my name is Debra Maidment I am an Arrernte woman of Central Australia. My position at the Institute for Aboriginal Development is A/Deputy Director. I have worked in Aboriginal education for seven years through coordinating training programs, coordinating curriculum development and managing the educational department at IAD.

The information I will be presenting today will be IAD's perception of Education and the issues that effect us and the solutions to these issues.

We acknowledge that indigenous people are called Aboriginals but in this paper the term Aboriginal refers to the indigenous people of Central Australian.

It has been shown throughout education history that whoever holds the decision making power to choose what will be implemented into curriculum holds the key to what people will learn in mainstream society and whether people like to acknowledge this or not is a fact that what our children learn in school is reinforced through curriculum which is dictated by mainstream society. Very rarely in my experience as an educator or parent does Aboriginal input go into this process.

This is also obvious in Government policy which affects education institutions who are forced to implement either through their curriculum or through policies which manage their organisations. I believe Curriculum development is the tool for empowerment. For too long IAD has been dictated to by Government to change its courses into models that complies with the mainstream system. This is not always appropriate for Aboriginal people. However, IAD customises models so that they are flexible to meet the needs of Aboriginal people. For example when the Australian Government introduced the National Training Reform Agenda, the outcomes were too complex for students who did not have any literacy and numeracy skills, and had a very slight chance coming out competent after completing an Australian Standards Framework (ASF) Level 1 course.

When IAD introduced the NTRA (National Training Reform Agenda) framework we had to come up with programs for students who did not fit on the first rung of the ASF 1 level. As a result, we introduced a course called the Certificate in Vocational Access which concentrated on building literacy, numeracy and personal skills. This course was like a preparation course for Vocational, Education & Training.

It is for these reasons that IAD needs to implement its own framework, a framework that will be appropriate for our clients;

- that will empower Aboriginal people
- that will appreciate and respect the skills and knowledge that Aboriginal people bring to IAD ,
- that will give them self-esteem and skills,
- that will improve their quality of life through educating them on a number of issues including health,
- to give Aboriginal people the skills and knowledge to be able to attain and retain employment,

This framework will also emphasise that there is an Aboriginal industry, for example the Aboriginal Organisations. At present this industry is not recognised by the Vocational Education and Training system, and this is where the majority of our clients will be employed. This framework will also emphasise to other industries employing an IAD student who is competent in speaking, reading and writing in their own language is more valuable when dealing with clients of the same language group than a competent secretary who does not speak the language of the main clients.

To achieve this there needs to be research done on the process of implementation The research needs to investigate if such a framework meets the needs of the main clientele. It will also look at current issues in curriculum development. IAD sees that it is important to take into consideration different peoples lives, their values and their beliefs. Another important point for consideration when developing curriculum is the way in which people are conditioned as this does effect peoples learning if the above points are not considered when developing curriculum.

Empowerment is the concept and not using a paternalistic approach to self determination but to build and extend the skills and knowledge people already have.

IAD CASE STUDY:

The case study I will use in my presentation will be the Institute for Aboriginal Development. As mentioned earlier, the Institute for Aboriginal Development has been operating and delivering non-accredited and accredited training programs since 1969.

The main function of the Institute during this time was to provide a welfare service and home makers training and accommodation to Aboriginal people of remote area communities. Those people were transient visitors who usually came into town because their children and family were admitted to the Alice Springs Hospital.

During the time that the Aboriginal transient visitors were in Alice Springs the Institute for Aboriginal Development would provide art & craft courses and nutritional education services. During this time IAD also offered basic literacy and numeracy courses.

From the 1960's to the 1990's the thinking behind curriculum development has changed. The Institute's main objective is to empower Aboriginal people, improve their quality of life, build on students own knowledge and skills to improve their chances of access to western systems, employment and education. This will be achieved through students recognition and belief in their own identity. By educating students on issues of institutional racism as it happens in the school and why Aboriginal people fail in mainstream education Also looking critically at the effects of social powerlessness and how this affects education and employment outcomes.

The main reasons for this method would be for students to understand Aboriginal history and how this has effected them as individuals and their families and how this has effected their lives today. This would also clarify to Aboriginal people why the majority of Aboriginal people were and still are failing in mainstream education. 'Without appropriate education and training, employment is less likely. Without employment people will suffer from poverty. Aboriginal families health are affected.

LAND RIGHTS:

The only solution is Land Rights: Ownership of land maintaining cultural, values and beliefs pertaining to traditional lands. Empower Aboriginal people to maintain their lands through education and training. Through this process people learn how to use the mainstream system giving them access to knowledge and information that they may not already be aware of and developing the confidence to deal with this system. I believe their is a three pronged belief that will empower Aboriginal people and this should be implemented in curriculum. That is Land/Education/Health. (Aboriginal health policy) (Reconciliation) My belief is that you cannot separate the three. They go hand in hand. Aboriginal people accessing their own land that has strong spiritual and family connections people feel good about themselves. Being on the land which maintains spiritual and cultural links with your grandfather/grandmother makes you appreciate what you have got and you will strive to look after it and develop it.

Education and Training will empower people by giving them the skills and knowledge to maintain the land, by building self esteem and improve their quality of life give them confidence to access mainstream systems for funds to develop land. Health awareness should be implemented into education and training courses eg: kidney, heart and diabetes diseases. Through this type of education you will be empowering people and they will be improving their quality of life.

Finally, the second part of this presentation will cover how the Institute for Aboriginal Development will address these issues in Education and training through curriculum development and how curriculum can be a powerful tool to empower people. Mainstream education institutions have been doing this since education first began in Australia. Aboriginal peoples needs have never been considered and added into the curriculum. This is due to the fact that Aboriginal people are not or are the minority of the decision making authorities of what is being taught in mainstream education. Even now in the 1990's the Northern Territory Education Department does not have an Aboriginal studies curriculum and Aboriginal languages are not recognised as a core language area.

To achieve this IAD would have to recognise the diverse Aboriginal clients we service from the Central Australian region. (map) There are different language and cultural groups. There are Aboriginal people who are strong in their Aboriginality that have no language. There are Aboriginal people who speak in their mother tongue but are not able to write in their mothers tongue.

Therefore, any proposed framework would have to take into consideration all of the above factors. The Institute sees language maintenance as a priority and recognises that it needs to be implemented in curriculum and policies. The second part of the framework would need to address the issue of language. All Aboriginal people should be encouraged and have the opportunity to learn the language of their people. Through this process we will be dealing with the issues of language maintenance and be able to heal the wounds of assimilation and address the destruction of Aboriginal history culture, customs etc.

The process IAD will have to follow will be to talk to the clients:

> Address the needs of language speakers who do not know how to write in their own language.

This could be done by introducing a language framework that will meet the diverse language groups we service. In order to do this consultation will have to done with all stakeholders; elders, clients, accreditation authority.

**Conclusion**

In concluding, we believe IAD is unique in providing appropriate education for Aboriginal adults in Central Australia with strategic aims to provide it within a holistic, functional, action research methodology. We are constantly in search of funding for research, program delivery and support staff to ensure that we maintain our high quality of delivery of programs so students are able to achieve their educational goals and employment aspirations that they have formerly been denied.

# Forging a Civic Relationship Between Native Youth and Their Indigenous Nation:

## A Tribally-Specific, Tribally Formed Social Studies Curriculum

**Submitted By:** Rosemary Ann Blanchard
University of Illinois
United States

# FORGING A CIVIC RELATIONSHIP BETWEEN NATIVE YOUTH AND THEIR INDIGENOUS NATION: A TRIBALLY-SPECIFIC, TRIBALLY-FORMED SOCIAL STUDIES CURRICULUM

Prepared By:
Rosemary Ann Blanchard, J.D., M.A.
Graduate Assistant, Educational Policy Studies
University of Illinois, College of Education

Prepared for:
World Indigenous People's Conference on Education
Albuquerque Convention Center
June 15-22, 1996

## International, National and Organizational Statements of the Right to Culture, Right to Culturally Appropriate Education, and Responsibility to Nurture the Community:

"All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development." International Covenant on Economic, Social and Cultural Rights, Article I.1.. Ratified January 3, 1976

"In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language. " International Covenant on Civil and Political Rights, Article 27. Ratified March 23, 1976.

"1. Each culture has a dignity and value which must be respected and preserved.
2. Every people has the right and duty to develop its culture." Declaration of Principles of International Cultural

Cooperation, Article I. Proclaimed at UNESCO's General Conference, November 4, 1966.

"Recognizing the aspirations of [indigenous and tribal] peoples to exercise control over their own institutions, ways of life and economic development and to maintain their own identities, languages and religions, within the framework of the States in which they live, ... . ...The peoples concerned shall have the right to decide their own priorities for the process of development as it affects their lives, beliefs, institutions and well-being and the lands they occupy or otherwise use, and to exercise control, to the extent possible, over their own economic, social and cultural development. ...Children belonging to the peoples concerned shall, wherever practicable, be taught to read and write in their own indigenous language... ." International Labor Conference Convention 169 -- Convention Concerning Indigenous and Tribal Peoples in Independent Countries, preamble and Articles 7.1 and 28.1. Entered into Force, September 5, 1990.

"Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. ...Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs and ceremonies... . ...Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures... . ...Indigenous children have the right to all levels and forms of education of the State. All indigenous peoples also have this right and the right to establish and control their own educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. ...Indigenous peoples have the right to have the dignity and diversity of their cultures, histories, traditions and aspirations reflected in all forms of education and public information." Draft Universal Declaration of the Rights of Indigenous Peoples. Draft presented at the 11th Working Group Session, from Articles 12, 13, 14, 15, 16.

"We, the Indigenous people of the world, assert our inherent right to self-determination in all matters. Self-Determination is about making informed choices and decisions. it is about creating appropriate structures for the transmission of culture, knowledge and wisdom for the benefit of each of our respective cultures. Education for our communities and each individual is central to the preservation of our cultures and for the development of the skills and expertise we need in order to be a vital part of the twenty-first century." The Coolangatta Statement, Section 3.5.

"Everyone has duties to the community in which alone the free and full development of [the] personality is possible." Universal Declaration of Human Rights. Adopted by the U.N. General Assembly, December 10, 1948.

## INTRODUCTION

The international covenants and declarations, both adopted and proposed, presented in the introduction to this paper present a strong and unified call for education of indigenous children which reflects, supports and is congruent with the culture, values and priorities of their indigenous society. As the movement for international recognition of the rights of indigenous peoples has grown in the world community, the recognition has also grown that the education of indigenous children must be directed, guided and controlled by the indigenous societies themselves. Education that is academically rigorous, culturally grounded, and controlled and guided by indigenous peoples themselves is an essential tool of cultural survival.

The school is a powerful agent of socialization. It is an environment to which students are sent to learn "real facts" about the "real world". Adult authority figures possessing knowledge of these "real world real facts" (i.e. teachers) transmit their "knowledge" of "reality" to students in an environment structured to make the transmission credible.\ If the realities which the students experience in their families and communities are ignored or excluded from these formal "knowledge transmission" sessions, or denigrated through ignorance or prejudice, students are often confused.

What is real? Consider a Native child growing up in a grass roots community or in a bordertown near the Native nation , attending any of a number of publicly supported schools within or outside the Native community, hanging out with his or her friends, returning home to take in the culture of cable or satellite television. How is such a child to construct an integrated sense of his or her self? How are the children living in such a world to incorporate into their developing world view the realities of their Native way of life?

## THE NEED FOR NATIVE CITIZENSHIP EDUCATION

Children of indigenous peoples are more than "members" of their tribal group. They are more properly characterized as young citizens of their Tribal or Native nation as well as citizens of the larger nation-state within which their indigenous society is located. This concept of "citizen" is a matter of particular concern to indigenous peoples in the United States because the various colonial European nations and later the United States entered into "treaties" with the Native people they encountered in the continental United States. In the 1830s the United States Supreme Court recognized that these treaties were made with nations and that these Native nations enjoyed a sovereignty which was impacted but not eliminated by the domination of the United States.\ Tribal citizenship is a correlate of the sovereignty which the U.S. Supreme Court recognized and which Native nations rightly claim for themselves on every continent.

Native peoples throughout the world are in the midst of an historic process of nation building and community development. The success of these efforts will ultimately rest on the strength of the commitment of Tribal and Native citizens to build up their communities, to establish new institutional arrangements , strengthen traditional institutions, to work with community leaders, to BECOME community leaders.

"Citizenship" is a concept that expresses a relationship between the individual and his or her nation. A citizen and a nation belong to each other. The citizen acknowledges participation in the life of the nation, embraces its fundamental values, relies upon its institutional framework and accepts a responsibility toward maintaining its integrity and continuity. This relationship is expressed in the Universal Declaration of Human Rights in statement in Article 29, quoted above, on the duty which all people have to their community.

The citizenship relationship grows up with the child. Ideally it is reflected in the home and neighborhood. Generally as a statutory mandate it is taught and modeled specifically in the elementary and secondary schools which a child attends.

By the time a young citizen reaches adulthood, many of the attitudes, values, beliefs and behaviors of citizenship are, or at least the society hopes they are, automatic -- a part of the self-concept and world view.

The above description of the social genesis of citizenship is admitted idealized. American children in general often do not receive the consistent education, experiences and guidance which is necessary to create a strong sense of civic belonging.\ Nonetheless, children educated in the public schools of the all nation-states do receive at least some civic education directed toward fostering these values. In addition, their social studies education reflects in its many topic areas and examples the reality of the child's participation in and relationship to the larger nation-state.

If attitudes, values and behaviors of citizenship are learned, how does the young citizen of an indigenous nation acquire this learning in regard to Native citizenship? Certainly in the home and community the child may be introduced to elements of the people's culture -- beliefs, values, interpersonal norms. Certainly, in many situations in the various societies adult conversation, radio and printed news, public statements, etc. will acquaint the child with the fact of a tribal or native government's existence, the names of its leaders, some of the issues engaging that government in its dealings with the people and with the government of the larger nation-state. But what influences consciously prepare the child for

"informed, responsible participation in [the] political life [of the tribal nation]"

or consciously inculcate in the child

"development of certain dispositions or traits of character that enhance [the child's] capacity to participate in the political process [of his tribe] and contribute to the healthy functioning of the [Native] political system and the improvement of the [Tribal] society."?\

How does this education prepare the child to embrace those:

"duties to the community in which alone the free and full development of his personality is possible."\?

## COMMUNITY-BASED, ORGANIC SOCIAL STUDIES IN THE INDIGENOUS SETTING

One pedagological strategy, presented in this paper as a tool for indigenous communities to consider employing is the development of an organic social studies curriculum, grounded in all the social science disciplines, centered in the communities of the various indigenous societies, taught in an interactive, community centered manner. Such a curriculum, particularly if it is developed with the community, with the family and with the students themselves, can offer Native children and young people the knowledge and skills and introduce them to the attitudes they will need as adult citizens in their growing, developing Native societies.

The concept of an organic social studies curriculum was developed in the 1960s by Dr. Lawrence Senesh, now Professor Emeritus of Economics retired from the University of Colorado, Boulder.\´ Senesh's field was Economics. He suspected that even young students were capable of grasping fundamental economic concepts if the concepts were presented in connection with realities with which the students were already familiar. To prove his theory, he prepared and taught some lessons in economics to a first grade class. The experiment was successful. The first graders grasped fundamental economic concepts when these concepts were presented in relation to the children's own experiences.

If students could grasp fundamental economic concepts in first grade, Senesh reasoned that other social science concepts could also be introduced at this level. Then the students' understanding could develop "organically", growing in depth and complexity throughout the 12 years of public school. By the time a student entered college and encountered the social science disciplines in separate courses, the underlying concepts would already be familiar.\

This very fertile intermingling of social science disciplines eventually resulted in a textbook series for grades 1 through 8, Our Working World, published by Science Research Associates in 1973, and an accompanying methodology which involved much, much more than a series of textbooks. It is the methodology, rather than the textbook series which is presented here as a model for the development of tribally-specific social studies curricula.

The organic curriculum leads even young students to an interdisciplinary understanding of the social sciences. The lessons are grounded in the student's home community, its political, economic, cultural and social institutions and its natural environment. From the earliest school experiences, students can understand the economics of a family trip to the store or a decision between taking the family members to a movie or saving for a trip to see an out of town rodeo or for support of a traditional healing ceremony for a family elder. They can understand the family dynamics involved in caring for an infirm grandparent, the interplay of economic and social issues in a parent's decision whether or not to take a job which requires moving the family or working away from the family. They can understand how the cultural values and traditional relationships of their native community affect the choices people make in addressing these issues.

In this way, young students come to understand the fundamental social science concepts which make up such diverse disciplines as Political Science, Economics, Sociology, Anthropology, Social Psychology and the new discipline of Ecology. When the young people encounter these disciplines as college students, the academic terminology may be new, but the fundamental concepts will be familiar -- something they learned as children when they learned about their home communities.

These academic disciplines carry very strong hegemonic implications in their classical form. Often they present as "fact" and "truth" economic, social and political paradigms which are deeply intertwined with the dominant agendas and priorities of the larger nation-state. If Native children can first encounter these subject areas in culturally appropriate contexts, using models from the indigenous community itself and infused with the value orientations of the indigenous society, they will be better prepared to exercise critical consciousness in evaluating the "verities" of economics, political science, sociology and the like, when they encounter them in universities and other dominant-society settings. Indeed, Native educators increasingly call for a new indigenous pedagogy to challenge the paradigms which underlie so much of the standard curriculum which indigenous children encounter.\ A community centered, organic social studies curriculum could assist in this process of an indigenous community reclaiming the education of its own children.

The Organic Social Studies methodology is a powerful tool, but it is ONLY a tool. Native peoples themselves, within their tribal nations and indigenous communities must use it or any educational strategy critically and with the guidance of their elders, their leaders, their own educators and professionals and, with the parents and young people themselves, to develop a social studies particular to their tribal nation or native community. Decisions on which elements of the community's social institutions are appropriate to discuss in a school setting and on how these subjects should be approached need to be made by the people of tribal nations and communities themselves.

Ideally, this social studies should be incorporated into the BASIC social studies curriculum of the schools where indigenous children are educated. A study of "American Civics", for example, should include the tribe's civics. A study of "The Family" should include family structures, values and norms developed and sustained within the tribe or community's culture. It is within the social studies offerings in the core curriculum of required courses in the school that such a social studies belongs. Students know that the academic core is the most "real" of the school's offerings. They need to see the life of their Native community reflected in this core curriculum.

The various international conventions quoted at the beginning of this paper, read together, clearly recognize the right of indigenous peoples to have their children's education reflect, express and perpetuate the values, perspectives, priorities and way of life expressed in the Native culture. Only in this way can indigenous societies:

"exercise control over their own institutions, way of life and economic development, and ... maintain their own identities, languages and religions within the framework of the States in which they live."\

In the United States, a number of Federal education laws and the laws of some states give American Indian nations power to incorporate their tribally-specific education needs into the basic education program of their children. Unfortunately these rights are too often ignored or trivialized by the various publicly funded schools educating Native American children. The development of a strong national Federal Indian Education Policy Statement, as proposed by the National Congress of American Indians and the National Indian Education Association could support Native American people's efforts to incorporate tribal social studies content into the basic social studies curriculum of schools educating their children.

## THE COMMUNITY SOCIAL PROFILE

The essential tool for building an organic, tribally-specific social studies curriculum under the methods proposed in this paper is the Community Social Profile. This living document is developed within the student's community, reflects the community and infuses the social studies curriculum with community specificity.\

As will be discussed in this paper, the development of the Community Social Profile does more than provide rich resources for the social studies curriculum. The very process of developing the profile brings elders, community leaders, educator and youth together in a community-based learning enterprise. Such a reintegration of education and life is long overdue in native communities. Cajete's recent work on the "Ecology of Indigenous Education" calls for a similar coming together:

> "[The] access to, and revitalization of, the Indigenous bases of education must occur, not only in the contemporary classroom, but in Indian communities as well. All Indian people, young and old, professional and grassroots, should consider themselves participants in a process of moving forward to the Indigenous basics of education. ... Every community must integrate the learning occurring through modern education with the cultural bases of knowledge and value orientations essential to perpetuate its way of life.\

Development of a Community Social Profile for a particular indigenous nation or community could be supported by a University-based program and developed in cooperation with undergraduate and graduate students, and with students at the community college or other postsecondary technical level. It would be particularly advantageous to utilize students from the particular Native society which was the subject of the profile. If there is a postsecondary institution under direct Native control, such as the tribally controlled community colleges in the United States, that institution should be enlisted in the effort. Much of the community-level data gathering could be undertaken as part of the social studies education of the indigenous community's own high school/secondary school students.

What is the Community Social Profile? It is a concise, clearly written description of the social system of the community, situating it within the social system of the Native nation and the surrounding nation-state and larger world community Senesh's model for the Community Social Profile was developed to work in identifiable community units as diverse as rural counties and major metropolitan areas. I feel that an indigenous Community Social Profile, with room for more local, community-based content in the case of a larger Indigenous society with more than one community center, would be a powerful tool for developing a tribally-specific social studies curriculum. In some cases, smaller Native nations and communities, particularly those located in proximity to each other and with related historical or cultural features, might choose to combine and share the effort of developing a Community Social Profile, with each participating group incorporating its unique elements into the joint effort.

A CSP deals with five different dimensions of community life. The first dimension, the Physical Environment, describes topography, climate, natural resources. It indicates how these resources have shaped the life of the community. This dimension is also the place to consider the environmental and ecological issues which face the community both in regard to traditional land and resource use and the patterns of use which accompany various patterns of development

The second dimension, the History of the People and the particular communities within their nation or society, considers those historical factors that have led to the particular patterns of settlement within the community, the development of the community's way of life, the changes in that way of life over time. The influence of science and technology on the history of the nation and community is an important aspect of this view of history. The impact of contact with other cultures and the role of conquest, resistance and reemergence are important elements of this dimension of the CSP.

The CSP catalogs and explores the Economic aspects of the Nation/society and community, and describes their significance. This part of the CSP shows relationships between economic issues and the future development of the Nation and the particular community within the Nation. An important issue within this part of the CSP is a look at the economic ability of the nation and its communities to absorb youth into a local labor market. Another significant component of this part of the CSP could be to compare and contrast the economic norms, principles and practices which underlie the indigenous way of life and t he way of life of the surrounding nation-state and to explore the economic repercussions of changes taking place in the community's way of life. The economic dimension of the CSP will often touch on areas addressed in the physical environment dimension as these consider economic and ecological impacts of various patterns of land and resource use.

The fourth dimension of the CSP addresses the Political Structures and Processes of the Nation and the community. This aspect of the social profile looks at the distribution of political power and its effect on policy making. A specific concern of this dimension is to identify the opportunities for involvement of youth in the political process and the significance of different levels of government in planning for the future. To the extent appropriate in the mores of the particular indigenous culture, this dimension can also consider the different sources of "political" authority in the community and the dynamic of the interaction between traditional indigenous "political" authority and the authority structures developed to interact officially with the surrounding nation-state.

The fifth dimension of the CSP is the Cultural View of the Nation/society and the community within the Nation. This aspect of the social profile provides a vehicle for identifying traditional and contemporary value commitments of the indigenous society, its communities and its members, and the impact of these value systems on the individuals, families, business, education ,career choices, mobility and support for public life in the society and community. A significant element of this dimension is to explore the different sources of learning to which people within the Nation are actually exposed, such as family, extended family, religious groupings, school, peer groups, mass media, and the impact of these various influences in forming the culture which youth experience in their social environment as well as the personality-development aspects of these many cultural influences.\

A Community Social Profile is an educational experience in its own right as it is developed, refined, and continuously updated. It is a living tool for educating children and young people about the social studies of their Nation/society and community. It is always an unfinished document. Much of the information for the Community Social Profile can be gathered by students, particularly high school and college students, under the guidance of university-affiliated researchers, community college or other postsecondary teachers or the social science department of a school district or community school.

Because the CSP must reflect the reality of the indigenous Nation/society and community as they are actually experienced by the people, the development of this tool should ideally take place under the guidance of a Community Oversight Committee. Since the document would be developed to provide a resource underlying social studies education in the elementary and secondary level of schooling, an oversight body with some connection both to the schools and to the Nation or community would be an ideal body to provide a concerned committee of potential users to guide the effectiveness and accuracy of the document. Community based advisors, and advisors from the governing bodies, businesses and social sectors of the Native society would also be important guides in this process.

Persons recognized as holding traditional knowledge would be essential to guide the development of the CSP components dealing with traditional cultural practices, beliefs and values and their contemporary place in community life. Community entities from all contemporary religious and social groups present within the indigenous community would likewise be the appropriate guides to their own values, organization and activities.

As the Community Social Profile is developed, the one or more community oversight groups should review, and where appropriate, amend the document to assure its accuracy and appropriateness. The purpose here is not to gloss over realities but to assure that the document maintains its community level authenticity. During the development and refinement of the document, the oversight group will develop a comprehensive image of the evolution of the particular indigenous society and its communities and discover how the past, present and future in the Nation/society and its communities affect the personalities, world view, future plans and life choices of the society's youth.

With the CSP as a working tool, the oversight committee and the project staff could identify educational goals for the teaching of Social Studies in the schools serving the indigenous Nation/society and the particular indigenous community, using the CSP as a basis for generating local curriculum guidelines and course materials. The goals which arise with the CSP and guide the social studies curriculum should be developed interactively and collaboratively. The oversight committee is clearly the facilitator of such a process.

It is important that the community's and the society's goals for their children and youth be articulated and specifically incorporated into the curriculum developed from the CSP. These goals and objectives which the community identifies as appropriate to its young citizens should be incorporated into grade-specific objectives and competencies. Evaluation of the effectiveness of the curriculum should include assessment of the achievement of the community's identified objectives and competencies.

## EDUCATING FOR SOCIAL AWARENESS

The approach to social studies education suggested here incorporates historical and traditional realities of an indigenous Nation/society and its constituent communities with the most contemporary elements of the community life - the changing technology of communication, the economic base and its development, the contemporary issues arising out of the native self-government. The students are guided to a wholistic, organic understanding of all the social and cultural elements of their world and the impact of all these factors on their Nation/People, their community and their own life choices.

Rather than compartmentalizing the students' introduction to the various dimensions of their social, political, cultural, economic and personal world, these elements are introduced in grade-appropriate ways from the first social studies activities in the primary grades until the high school years, when students themselves participate in community-based research.\ The multidimensional social reality which the students experience is, throughout the curriculum, integrated into a wholistic world view. The microwave tower which brings the cable TV broadcast and the traditional ceremony performed for a sick younger brother, thus become part of ONE reality. Within that singular, but multifaceted reality, the students learn of the choices they will be making, the resources they can bring to making life choices, the environment in which their life choices work out and the values guiding their path. They become aware.

A goal of the organic social studies curriculum is to foster greater levels of awareness in students as they grow within the school, home and community environment. Senesh has identified a number of types of awareness which should be cultivated in children through their social studies education.\ These awareness, as they should be developed in a tribally-specific social studies, have been described in greater detail in an earlier presentation on this subject. In this paper, I will simply note them: Value Awareness, Social Reality Awareness. Problem Awareness, System Awareness, Spatial Awareness, Historical Awareness, Work Awareness, Leisure Awareness, Future Awareness, Knowledge Awareness and Cultural Awareness. These awarenesses are not themselves the subject matter of the social studies curriculum. Rather they inform and are expressed through the subject matter, underlying the examples, discussions, explanations and experiences of concrete social phenomena which students encounter in their social studies classes.

Activities appropriate to the various grade levels of the students should be developed within the context of the curriculum to foster these awarenesses. Some of the activities designed to foster certain of these awarenesses could themselves contribute to the knowledge base underlying the Tribal/societal community social profile or the local community's social profile.

For example, high school student could learn from community sources about problems of change and adaptation faced by the community at different periods of its history. In such an exercise, students would study the community and identify periods when natural, technological and human forces challenged predictability. The period after the Navajo people returned from the Long Walk, the struggles of the Cherokee people to build viable communities after the Trail of Tears, the period immediately after World War Two as Native veterans returned to their home communities come to mind as fertile periods for such study. By researching together, an entire class could prepare papers on how generations of the past faced these challenges and adapted their lives. As part of their research, students might interview elders within the community. Thus the students themselves could become part of the team building the community social profile. Their work could be used in classes at other grade levels.

The methodology and general approach suggested here is just that, a suggestion. I have been fortunate enough to learn of a methodology for developing a community based social studies curriculum which I believe has much to offer indigenous peoples and their communities. Other people working in indigenous education, elders and holders of traditional knowledge, emerging native professionals, parents and young people have other ideas, experiences and theoretical and methodological preferences to bring to this discussion as well. The point is to start building a social studies that expresses the human environment in which Native students live.. Educators in the social sciences must explore ways and methodologies to incorporate the reality of the social, cultural, economic, political, historical experience of indigenous peoples into the world reality presented to students in their social studies classes.

Learning starts where we are, as the cognitive psychologist, L.S. Vygotsky, so persuasively demonstrated\. To be effective, the teaching and learning enterprise must meet students on familiar ground and engage them there. Native students (and their non-Native peers living with them) are a part of their indigenous Nation/society. That society is the social reality they experience in their lives. It must become the reality they experience in their social studies classes.

## Notes

\ Paulo Freire and others have presented a more interactive model for the education process. However, the typical elementary classroom (and too many high school classrooms as well) are closer to the model presented here than to Freire's ideal. See Paulo Freire, Education for Critical Consciousness,(Continuum Press, c. 1973).

\. Cherokee Nation vs. Georgia, 30 U.S. (5 Pet.) 1, 8 L.Ed.25, 1831; Worcester vs. Georgia, 31 U.S. (6 Pet.) 515, 8 L. Ed., 483, 1832.

\. In an effort to strengthen citizenship education in the United States, the Center for Civic Education has developed and proposed National Standards for Civics and Government, a voluntary set of national civics education standards for the K-12 grades. National Center for Civic Education, Calabasas, CA. (c. 1994)

\. National Standards for Civic and Government, supra., p. 1

\Universal Declaration of Human Rights, Supra.

\ L. Senesh, Organic Curriculum, , lecture presented at Council of Secondary Education, Montevideo, Uruguay (1988), p. 2.

\ Senesh, (1988), supra, pp. 1,2.

\ Gregory Cajete, Look to the Moutain - An Ecology of Indigenous Education, Kivaki Press, (Durango, Co., 1994); Herbert John Benally, "Navajo Philosophy of Learning and Pedagogy," Journal of Navajo Education, XII (1), 23-31 (Fall, 1994).

\ International Labor Conference Convention 169, preamble.

\ The Community Social Profile and its construction in Senesh's original model is described in Senesh, L. and Muth, J. , Constructing a Community System Based Social Studies Curriculum, Social Science Education Consortium, Boulder, CO., (1977), available from ERIC Clearinghouse for Social Studies/Social Science Education. and in various other documents as well. See L. Senesh, The Colorado System-Based Curriculum Project - A Preliminary Model for a Community Social Profile (Boulder, CO, 1976).

\ Gregory Cajete, Look to the Mountain, supra, p.18.

\ It is particularly important in developing this aspect of the CSP to work with and under the guidance of the indigenous society's tradition keepers. These traditional experts can provide not only an understanding of these often subtle community relationships but also give guidance to the rest of the CSP team as to what information can appropriately be shared in a classroom setting, what information should be kept outside the curriculum altogether, what can be referred to in a general way but not portrayed in detail, and what can be shared with the students from the indigenous community or certain ones of them but only in the appropriate traditional setting and circumstances, and not in a classroom setting.

\ Robert W. Rhodes has noted that Native American students learn more effectively when classroom subjects are presented wholistically, incorporated into the reality the students experience outside the school. His recommendations for effectively teaching Native American young people reinforce many of the methodological choices found in the organic social studies curriculum model. Nurturing Learning in Native American Students, (Rhodes, 1994). See in particular pp. 28-32.

\ A description of the various awarenesses to be developed by the organic social studies curriculum is described in Senesh and Muth, (1977), supra. pp. 45-88.

\ L.S. Vygotsky, Mind in Society. Harvard U. Press, (Cambridge, MA., 1978)

1996 WORLD INDIGENOUS PEOPLES CONFERENCE
ALBUQUERQUE
NEW MEXICO
U.S.A.

# PATHWAYS HOME

## TE HOE NUKU ROA
(The Long Journey)

Paper presented by
Arohia Durie
Department of Policy Studies in Education

Monday June 16, 1996
Convention Centre
ALBUQUERQUE

## FIRST WORDS

The theme of the Conference, "**listen to the voices of the Elders, the voices of the Youth, the answers lie within us**" offers us a reminder of the values and practices of our home places. From these wise words we are gently urged to set our course towards home from wherever in the world we as indigenous peoples happen to be. In 1993 in Wollongong, Australia, we worked upon the same theme, attempting to draw out from the diversity of voices present, commonalities among our many indigenous peoples in the field of education. At that time, the acceptance of the power we can exercise for ourselves was a new realisation for some, ignited at last by stirring examples set by those determined to create changes for the better in their educational places. It became clear that everyone is able to act upon their environment to change it albeit to a greater or lesser degree. Without this realisation and consciousness raising, others will continue to manipulate our educational circumstances to suit purposes other than our own.

From Aotearoa-New Zealand, examples of a renewed effort to take charge of the education of our own young people is evident in a number of now quite well documented initiatives. To briefly review these, they have been:

- Kohanga Reo, Maori Language Immersion Childcare and Early Childhood Education

- Kura Kaupapa Maori, Immersion Maori language Primary Education based on a Maori philosophical base.

- Whare Kura, a continuation of the Maori Language Immersion and Maori Philosophical base, educational provision at the Secondary Level.

- Wananga, provision of Tertiary Education, including courses offering Degrees in specialised areas of study, Teacher Training, and Skillbased training courses. Not all courses at this level are offered in the Maori language.

- Community education courses usually based upon a Private Training Establishment structure, but which cater particularly for Maori people. Where these draw clientele largely from a Maori community, they are most likely to be attached to a Maori organisation usually a tribal or urban political structure such as a Runanga-a -iwi, or a Tribal Trust Board.

Besides these initiatives arising wholly from a Maori base, Anglophile mainstream educational institutions have also undergone modifications in an effort to improve provision for Maori students and staff who work and study within them.

This paper is delivered from just such a position, that of an indigenous Maori academic working in an Anglophile tertiary institution, a city based provincial University. At the heart of the paper is the question of identity and the relationships between home and place, vocational migration and a retention of cultural identity while crossing cultural borders. In contrast with the international literature assuming border crossings to have an inter nationstate component, for Maori, the frontiers and boundaries have been constructed across our territory, dissecting it into the few spaces still held by Maori, and those occupied by the now dominant outer Anglocentric culture common in Australasia.

To address the question I will include views of the subject from different positionalities, beginning with my own home place where features of the landscape blend with the stories of my ancestors, stories that recount evidence of a long occupation of that site. This is followed by some institutional workplace background. To conclude, the example of a University based research project which has as its focus the question of cultural identity, is used to show opportunities now open where the workplace can usefully serve those homeplaces through networking with affiliated staff members. In tracing the circle, I hope to show something of the way in which two very different ways of thinking in quite different cultural environments work towards serving each others purposes. With the adoption of fresh principles and processes for adacemic work, the exploitative relationships typical of the recent past can be buried.

## MY HOME PLACE

The education story recounted here shares much in common with those of my team colleagues, while still being a personal construction.

For my extended family, identity is based on shared genealogy, and on connections through right of occupation and story to our ancestral lands and tribal landmarks. All of these factors come together in our collective home, our meeting houses or wharenui named for ancestors from whom we all descend.

Through my parents I have links to three different tribes. To the Kai Tahu people from the South Island of Aotearoa-New Zealand through my mother, and through my father to the North Island tribes of Rongowhakaata of Turanganui a Kiwa, and Ngati Porou on the East Coast where I grew up.

From my birthplace at Te Mata-o- Rehua, three landmarks dominate the skyline.

On a steep coastal ridge high on the perimeters of the extended family territory, is the site of of one of our ancient houses of learning, Te Wharewananga o Tapere nui a Whatonga. It was here that ancestral knowledge was carefully passed on to those of the next generation who proved themselves worthy of such a privilege.

Further along the coastline is an equally important landmark, Ahikaaroa, named to symbolise the unbroken occupation of our land.

Between each of these landmarks is the eastern most point of the mainland territory, O-tiki, a peak named for the topknot of an ancestor known throughout Polynesia, Maui -tikitiki-a taranga. All around this place the names suggest the personification of the land.

On this site our family history extends back in time for more than a thousand years. Through continued occupation, careful resource use and defence in times of invasion, ancestors sustained this birthright for all their descendents. Today, the pattern is kept. Family members continue to keep the fires of occupation and rights to that territory alive for all of us who live and work in far different places.

A characteristic of the people of this valley has been the insistence on the benefits of education. Indeed the Ngati Porou people as a tribe have always emphasised the benefits of learning, and of education and development so it is not suprising that my work, like that of others in the family, should reflect these continuing tribal emphases.

A predictable pattern has been the migration of young people out of their home territories first in search of further education, and then in establishing new careers and homes. Those family members who return home to stay, carry the major responsibility of keeping the culture alive and the land secure.

## THE WORK PLACE

For those of us who live at a distance from tribal homes, the multiple obligations of ancestral home, ancestral land, extended family, nuclear family and family home, coupled with associated responsibilities and career require a balancing exercise that is not always so easy to maintain (Durie, A.E. 1989, 1995). Given the once unyielding University perspective of research, scholarship and teaching, it has too often been an alien working environment for Maori staff and students.
University based careers have in the past, offered little to support the notion of keeping pathways to ancestral homes open for Maori, preferring instead to service the ancestral pathways that led mainly to Europe and Britain and sometimes to the United States of America.

I lecture in a University Education Department that has few Maori staff. Little about the Department derives from a Maori base, although colleagues sometimes convince themselves that the presence of the few staff who are Maori is sufficient to serve the educational needs of students who aspire to become competent teachers of Maori learners. Such fictitious convictions of course are far from being the case.

University life would have carried on in much the same way as it had done for generations were they not suddenly required by Government to implement changes or disappear. In the changes that ensued, it has been possible to better provide for Maori clientele in the University sector. Over the last decade, Aotearoa-New Zealand has been subjected to a broad range of reforms affecting every sector of educational provision. For Maori the mammoth changes to education forecast by these reforms have offered windows of opportunity to bring about positive educational development for our people. Devolution of educational responsibility from a regional to a local level provided some of the space quickly utilised by the Maori mainstream sector.[1]

For those of us who work outside of the Maori mainstream sector, the 1989 Education Act and its Amendments subjected the Universities to similar management restructuring as experienced by the rest of the Education sector in Aotearoa-New Zealand. An important change was the requirement to construct a University Charter which took account of the educational aspirations of all of the community including the Maori community. The Massey University Charter developed as a result of the consultation exercise included a Treaty of Waitangi section, a reference to an 1840 agreement between iwi Maori and the British Crown identifying rights and obligations for each signatory group. Within this section, the aim was to :

> give effect to the Treaty of Waitangi and the obligations thereby created in respect of programmes for Maori people (s.3.2.1 Massey University Charter, 1994-1998).[2]

University policies developed since have been required to give cognisance to all of the Charter statements and to take reference from them. Although the potential of the Charter statement has yet to be fully realised, it can still be said that the Treaty of Waitangi section is serving its purpose well.

Since its inception, much progress has been made in raising the levels of participation in all courses offered by the University at undergraduate and graduate levels as evidenced in a report prepared for the University Council by the Massey University Objectives for Maori Committee (Durie, M.H., April, 1994). A further example of progress was the 1992 policy regarding the right of students to write their assignments and examinations in the Maori language if they had sufficient language competency to do so .[3]

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[1]. By Maori mainstream I mean to distinguish those initiatives with Maori learners and Maori communities as the central focus, from those which do not.

[2] The full text of this section and of the Equity of Educational Opportunity section from the same document can be found in appendix one attached.

Another major change to education which impacted on Universities, involved the way research would be funded. All access to research funds would be competitive, with categories decided by Government and made available through Crown Research Institutes. Directors of these research institutes would be appointed by Government, and Universities would be just one of many communities of interest seeking funding for research.

## THE RESEARCH

It is on the research front that it has been possible to engage in work that is valued equally by the Research team, the University, the Funding source, and by the Maori participants who provide the necessary data. While there has been some change on the curricula front, progress here is most evident in the Department of Maori Studies, rather than University wide.

I want to introduce you to a piece of research being conducted by a team of Maori researchers from Massey University in Palmerston North, a city in Aotearoa-New Zealand. Within it echoes of the wisdoms behind the conference theme, can be discerned for it involves a return to research which gives credence to the philosophies espoused by the elders.

The research has relevance for a number of reasons, first,while the goal, the desired outcome is important, at the same time, a process is demanded that arises out of the philosophies inherent in tikanga- a -iwi, our customary lifeways. How to get there has been just as important as the findings uncovered at the end.

Development of research frameworks and processes that will **serve** our people rather than **undermine** them has been a challenge Maori academics have willingly taken up. Too often, in the past, we have had to live with less than satisfactory research processes and with results of research conducted without the sanction of our people. Gradual accomplishment of ambition has allowed us to begin turning the resources of traditional Universities towards the goals of our own people, the families and communities that make up our tribal constituencies.

In the past, research processes have tended to collect and interpret data in ways that have squeezed the spirit out of the story. Data has been divorced from life. The presentations given this morning enhance the theory upon which the research has been based, that if an analytical framework could be developed that took full account of personal and family development progress towards an emancipatory research methodology for Maori would indeed be made.

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[3] Although Maori is the indigenous language of the country, it did not acquire Official language status from Post Treaty of Waitangi governments until the 1987 Maori language Act.

Te Hoe Nuku Roa has thus developed what is hoped is an integrated framework for analysis which attempts to gather in the many nuances of what it means to be Maori as we approach the 21st century.

By integrated it is hoped that the framework will allow those factors which impact on Maori to be given weighted representation so that those not commonly included in analyses get to count. One factor included in the framework is Te Ao Maori, sourcing a Maori cultural identity.
In order to inform this aspect of the study, twenty seven questions were asked of 102 households in the home base region for the study, the Manawatu-Whanganui region of the North Island.[4] Four cultural identity profiles were constructed which could be utilised across all sectors of the research, including my sector, education, to see if cultural identity was indeed an important factor in determining successful educational outcomes. The four profiles were, a *secure* identity, a *positive* identity, a *notional* identity, and a*compromised* identity (1996:7). The 27 questions asked of participants were assumed to give effect to quantifiable measures of characteristics considered germane to Maori cultural identity. These are:

- self identification
- whakapapa (ancestry)
- marae participation (exercising participatory rights through ancestral connections to cultural compounds usually located within tribal territories)
- whanau (extended family)
- whenua tipu (ancestral land)
- contacts with Maori people (includes contacts with 'significant other' Maori such as tribal elders).
- Maori language

(Some slight adaptations to the original have been made by the writer )

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[4] Te Hoe Nuku Roa has a home page on the World Wide Web network which allows for further communication regarding the study.

For Maori identity it should be noted that unlike the accepted procedures in the United States, blood quantum is not a measure, but rather, as the Te Hoe Nuku Roa Research explains:

> self identification has increasingly replaced biological estimations as the preferred method of determining ethnic identity (Durie, M.H. Black, T.E. Christensen, I. Durie, A.E., Fitzgerald, E., Taiapa, J.T, Tinirau, E., Apatu, J, Te Hoe Nuku Roa research team, 1996:7).

When the findings are interpreted through the framework, the expectation is that they will more closely reflect the multiple realities that exist for Maori and therefore allow for more accurate policy making and prediction of future needs for Maori. From the interest in the study generated so far, it is clear that where the study is directly related to the interests and priorities of the communities from whom participants are drawn, the response rate and the interest in the findings will be high.

The Maori Profiles project looks to follow the stories of participants for well into the next century. It is hoped that findings from this research will give clearer indications about the range of ways in which Maori claim identity. At one extreme for example, there are those for whom being Maori may be as minimal as seeking an education grant from targetted educational sources. At the other there are those for whom a commitment to life focussed on extended family and marae regardless of the demand on personal and family time and income, will continue to be a reality. Within the parameters of minimal to maximal participation in Maori social processes it is expected that a more definitive view of the actual circumstances and aspirations of Maori people can be determined.

Participation in the project allows me to step away from a reliance on western models of research into the development of processes that sit more comfortably with Maori. At the same time, the project has the dual purpose of advancing the interests of Maori in an appropriate way while still furthering the frontiers of knowledge.

For iwi Maori this is a relatively new experience since we share a history well known to many, of having long been the subjects of research described at best, as intellectual invasion, and at worst as debilitating theft of cultural property.

The research takes the team and the University into urban Maori homes, and into tribal heartlands, demonstrating in each instance a connection at last between the world of academia and the homelands of the research team in a manner that can enhance both. In earlier papers (Kia Hiwa Ra, August, 1995, Te Pukenga Korero; Changing Places, December 1995) I have explored the notion of dual accountability to examine the obligations and responsibilities Maori academics have beyond the terms of workplace contracts. By this I mean accountability to one's workplace and accountability to one's people. The concept is equally as relevant to our discussion today.

From the stories told this morning you will be able to gauge even further the many realities of being Maori and belonging to iwi Maori. No two stories are the same and yet all have a common thread, a combination of shared ancestry with location of place, and the risks to Maori cultural identity of border crossing in Aotearoa - New Zealand. Te Hoe Nuku Roa, the Long Journey seeks to map for Maori in general, the significance of many more stories told by many more generations for the benefit of all.

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# Community Consultation and Self Determination in Education and Training

## The Way to Social Justice and Reconciliation

**Submitted By:** Linda Burney
Darryl French
DJ Ah Kee
Charlie Davison
New South Wales Aboriginal
Education Consultative Group
Australia

Presentation One: Synopsis.

## Self Determination in Aboriginal Education and Training: The Way to Social Justice and Reconciliation.

Linda Burney
President
NSW Aboriginal Education Consultative Group Inc.

Understanding and appreciating the link between all things is how we have interpreted the world and educated our children since creation. It is the understanding and appreciation of this unique perspective, that is the key to achieving a truly humane, ethical and progressive nation. Because this view is not held universally in Australia, we suffer at the hands of poorly educated bureaucratic fools.

In Australia we are fast approaching a point in time where we must complete the process of Reconciliation between Aboriginal and non-Aboriginal people nationally and in particular in Education and Training, to avoid a huge gulf forming between educational and training outcomes between Aboriginal and non-Aboriginal Australians.

The link between Education and Training with Reconciliation, Social Justice is Self Determination, we cannot achieve one without the other.

If Aboriginal people have decisive input into the planning and delivery of education and training, then we will all go forward. Solving the interrelated challenges of Aboriginal education involves simultaneously dealing with these areas.

Initiatives in education and training in Australia that meet this criteria have occurred. They are now delivering benefits yet such initiatives relatively rare. So how do such good initiatives come about? The answer to this is the purpose of this paper.

When people are made aware of the true history of Australia, it does not require a big leap of logic to understand the importance of education and training to achieve two clear goals. Firstly the need to ensure that Aboriginal communities have access to education and training services that meet our distinct needs, and; Secondly to ensure that all Australians are educated about Aboriginal Australia.

These are the two main foundation stones upon which the NSW AECG Inc. has been built. To make all Australians aware of the need and ways to achieve social justice, self determination and reconciliation in Australia. At the same time, social justice, reconciliation and self determination will only be achieved when Aboriginal and Torres Strait Islander people have access to educational and training systems that meet their needs and value their cultural heritage.

## The historical perspective

Aboriginal education has been around as long as we have. It always has been a fundamental aspect of our culture.

Now that our culture is undergoing change - adjusting to the influences of other aggressive cultures, we must re-work Aboriginal education to suit ourselves, and our world views. How this is achieved was outlined by Darryl French's paper on the NSW AECG Inc.

The history of Aboriginal education is one that many of you will not find unfamiliar. Firstly our land was stolen - the very basis of every society and particularly our Indigenous societies is land. All of our culture is linked to land and without it many of our communities were decimated in the subsequent attempted genocide.

Forced onto missions, families split up, our many languages forbidden to be spoken, our ceremonies banned, our intricate social structure was struck a savage blow. Our response was to survive, knowing we would once again flourish. No treaty was ever made with us, instead we have been subject to various policies, most of whom were designed by non-Aboriginal people for Aboriginal people.

For many of our people were provided with an education that was once designed and delivered by non-Aboriginal people to Aboriginal people. This is how we were forced into a form of slavery. The impacts of the delivery of a sub-standard, culturally inappropriate education continue today. These impacts, combined with the absence of strong cultural practices have created many problems that we face today.

We have great difficulty in teaching people how these impacts and current problems have their direct cause in the policies and practices, that together can be labelled 'attempted genocide'. Many people do not see how the actions of previous generations of Australians can have continuing negative impacts upon Aboriginal Australia. These same people have no trouble understanding how the actions of previous generations have greatly benefited non-Aboriginal Australia. This is why we push for Aboriginal Studies or cross cultural awareness training for all Australians today.

These two different ways of viewing Australia's recent history highlight how education was used in the near past to deny us the basic human right of knowing where you are from. They also show how compartmentalised the western world view can be. That is, highly selective of events and viewpoints, often failing to understand wider contexts. This is why there is a very limited understanding of how past injustices are continuing to have impacts today.

Only now are a significant amount of non-Aboriginal Australians starting to study and/or understand Australia's true history. People do not tend to challenge our understanding of the past - especially when your ancestors created a good life for you by systematically stripping us, the Indigenous people of Australia of many of our assets and cultural infrastructure.

It is ironic that education was used as a tool to destroy us, and now is seen as a valuable tool for creating equity between Aboriginal and non-Aboriginal Australia. Now we target education and training providers, in fact building relationships and arrangements in these systems is now the NSW AECG's major business.

**The present situation.**

Despite our advances, our communities continue to find themselves subject to racism, both personal and institutional, unable to find work, unable to access adequate training, and on top of this continue to deal with the social upheaval resulting from the impacts of the invaders, these impacts are the reverberations of the initial invasion and subsequent dispossession that are echoing down through the generations.

Many Aboriginal people have succeeded in what is essentially a foreign system, to form a network of Indigenous professionals. The penetration of these people, has resulted in a growing shift in the understanding of Aboriginal Australia by non-Aboriginal Australia. This has also ensured that Aboriginal people with the skills and knowledge to navigate their way around the system are available to be placed in positions to enact self determination.

Not enough Australians have the understanding and sensitivity to also ensure that Aboriginal self determination spreads across the country. We unfortunately face endemic racism at all levels of Australian society. Our successes and advances have been tempered by these continuing attacks on our right and our expressions of self determination, just being ourselves seems to continue to annoy people with very little tolerance and a twisted world view.

This makes life for those who choose to fight through participating in education, health or other areas of social policy, challenging to say the least. Now we have to weave old forms of Aboriginal education and training into a new language and all sectors of education and training.

**Self Determination.**

As I speak to you now, there are senior politicians in Australia who continue to publicly demonstrate alarming levels of ignorance and a lack of respect for Aboriginal cultures and communities. Some of these politicians are actually responsible for Aboriginal Affairs! One of the gaping holes in these people's understanding of Aboriginal Australia is the fact that when we are consulted in the first instance and in every stage of matters or initiatives that directly or indirectly impact upon our communities, the chances of attaining a win-win situation are improved enormously.

This is what we call self determination. To have the majority of decisive input into matters that will directly impact upon us.

In many of our communities we already have the expertise, and enough cultural traditions to be able to ensure that our own children and the children of other people in the area, receive an education that reflects their own cultures and gives them a diverse cultural experiences and traditions as a base for further learning.

Likewise, we are still teaching providers and other people in decision making bodies, to appreciate the distinct talents and knowledge that Aboriginal students of all ages bring to the classroom or training environment. Recognition of prior learning, flexible delivery and culturally appropriate forms of assessment are the key issues here.

So in summary we are fighting on many fronts; curriculum, culturally appropriate teaching and assessment, delivery, accreditation of courses of study are the main issues. The battlefields are now the meeting rooms and conference halls of the major providers of education and training, the staffrooms of schools and factories. This is where we argue, encourage, and hopefully win over people in to building new relationships with Aboriginal people and accept that trying new styles of education and training will benefit all, not just Aboriginal students.

Best practice in education and training is really about simple things. One to one mentoring, flexible teaching styles that utilise natural talents and social groupings are important. More important is the self determination process. When the local community or communities can be of one mind in what is needed and how to achieve it, then all is needed is some lateral minded government officers and a consultation arrangement made to reap benefits for all involved.

The simple things of respect and sensitivity, good manners - be able to listen for some time before pretending to understand what the story is. These attitudes when held by government agencies and their representatives, bear fruit.

There are many areas of concern to us that go beyond education and training. These are concerns over land rights and Native Title. So much of our country has been stolen. Now we are forced to jump to hoops and obstacles constructed by non-Aboriginal Australia, to regain our lands or compensation for the loss of land. In the same way the National Inquiry into the Removal of Children and Separation of Aboriginal Families, the frame of reference is narrow and inflexible and an insulting level of funding has been directed towards collecting evidence.

In both cases, Aboriginal people have no say in matters that lie at the heart of the problems that divide Aboriginal and non-Aboriginal Australia. This is why these problems have not been solved already. In first denying us a proper say and the means to gain economic independence, mainstream politicians and social commentators have then kept up a sufficient level of denial to attack the very notion of self determination.

These very same people who denigrate self determination for Aboriginal people, come from the same mob that have cut down thirty billion trees, laid waste millions of hectares through western agriculture, and turned Australia into the mammal extinction capital of the world, when previously under our management it sustained the greatest bio-diversity on Earth.

Australian politics is played by low people to the lowest common denominator. Fear, ignorance, the falsely magnified threat of change, plus deliberate manipulation through vague language (jargon/terms/acronyms), all used to gain political power and to influence public perceptions and beliefs. This is why we are now using education and training to help all of us to not be fooled by such distortions. This is why we have chosen the education and training pathway to self determination and ultimately Reconciliation.

In places good things are happening. Land-use agreements that benefit all involved, training schemes connected to mining or pastoral industries exist now. Even so there exists political opposition to such agreements even when the all sides directly involved agree amongst themselves. Politicians from the conservative side of politics are not really conservative at all, they are actually interested in creating anarchy - especially in Aboriginal communities and enterprises.

Fortunately there are enough good people around these day to do the right thing, but when we are faced with rates of suspension and exclusion of Aboriginal students from NSW public schools, that match the rates at which Aboriginal people are arrested and jailed, that is at rates far above our proportion of the population- this is when we realise that we have a long way to go.

Now are creating our own networks and some of our communities are flourishing again. We are slowly starting to see the results of our Elders in Aboriginal Education and Training. The results of those who fought before us, now we enjoy. Yet not all of us enjoy these benefits. We are about breaking cycles of poverty and ignorance. We promote intervention tempered with full consultation and at least equal decision making power with local Indigenous communities.

Building networks and re-creating our social and cultural infrastructure is the way to improve education and training outcomes for all Indigenous peoples. These improved outcomes will inevitably lead to self determination. Social justice and reconciliation are the logical follow on from this stage. Early forms of social justice will include self determination as a part of the package. Our progress seems to have occured by gaining a few toe and hand holds and fighting for every new and hopefully higher hold on the tree.

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Presentation Three.

## Community Consultation And Self Determination In Education And Training.

NSW AECG Inc - Darryl French, DJ Ah Kee and Charlie Davison.

The NSW Aboriginal Education Consultative Group Incorporated represents the best practice in Aboriginal community consultation and self determination in education and training in Australia. This paper will explain the operation, structure, and methodology of what is the strongest Aboriginal education consultative body in Australia. This strength originates from the wide community base, the community focus of the organisation, the democratic nature and rigorous internal structures that ensure the integrity of the NSW Aboriginal Education Consultative Group Inc.

All levels of the organisation will be explained and illustrated so that other groups can develop their own community based organisations to ensure that education systems move towards meeting the needs of Aboriginal students, and empower Aboriginal communities through this process.

Strategies to encompass the various and diverse issues that surround Aboriginal education will be explained to ensure that holistic and broad-ranging strategies are implemented by education providers and related agencies such as health agencies. Accountability arrangements and protocols will be explained plus inclusive consultative strategies that promote Aboriginal people as full partners in decision making bodies of all educational and training systems.

Long established, network of dedicated community people tied with strong leadership. Vision and focus on Community links. This provided the platform for a stable network to be constructed. People recovering from attempted genocide take some time to orientate themselves to the nature of the battlefield. Now the tide is turning, we often remind inquiring students that in some places, the invasion and resistance to that invasion is continuing to this day. This echoes of this battle can be seen in the suspension and exclusion rates of our children from public schools.

Graphic: Front cover of DSE report on Suspensions and Exclusions.

Follow up points could include: Institutionalised racism, systemic faults - lack of accountability, consultation at local level, inclusive curriculum, community participation in decision making in education and training.

The relative success of the NSW AECG Inc. can be measured by the improving rates of retention, matriculation to higher education, the Department of School Education's Aboriginal Education Policy, the volume of requests for consultation and endorsement of initiatives in Aboriginal education and training, in NSW. Size of the organisation, educational outcomes - literacy and numeracy, training.

Three Speakers -

**Overall theme - Why is the NSW AECG so successful relative to other consultative bodies in Australia?**

## Speaker One - Historical Background.

### History of Aboriginal Education in NSW.

We have always educated and trained our own. If we had not we would not be the oldest surviving culture. We have survived and adapted always. The impacts of invasion and attempted genocide have disrupted our way of training as we always educated by example, linking all things together in a complex system. Our Dreaming is central to this.

The policies and practices of the many new governments we have lived under, have nearly always sought to achieve what the invaders saw as the education and training needs of Aboriginal communities. Not allowed to speak our many languages, trained to be servants or cheap factory fodder for the bottomless pit of greed that was colonial Australia. Education for many of our people today continues to bring back sorry memories. This one fact alone speaks volumes about why many Aboriginal people choose **not** to participate in formal education and training today.

Excluded from the same public education as other Australians enjoy - we were forced to attend sub-standard and culturally exclusive schools, on the missions we had to live on. The legal right of schools to exclude us was only removed in 1972. From 1937 on however, we were allowed to attend the local public school on the condition that the local non-Aboriginal people did not find fault with this arrangement.

In 1964 a survey by the major teacher's union found that only 9% of Aboriginal students progressed beyond year 9 (middle secondary), and that 58% were classed as slow learners. These figures show a number of things. Firstly that the needs and learning styles of Aboriginal students were ignored from the start. Secondly that most measures of achievement in education and training were based on culturally biased methods of assessment. And finally that these statistics were starting people to think about Aboriginal education.

In 1977 the foundation of the NSW AECG was created by the NSW Department of Education. From this point on we have been building a network of people and formal arrangements that is slowly but surely improving the provision of education and training for Aboriginal people and ensuring that all people gain some insight in to Aboriginal Australia. We hope this insight will create the basis for Reconciliation between Aboriginal and non-Aboriginal Australia.

Now in 1996, we have a network of hundreds of people across the state and we also have decisive input into the major providers of education and training. Yet we are only now starting to see some real progress. At the same time the rates of suspension and exclusion, plus other measures, place our children as the one group in NSW schools with the least access and the worst outcomes from the formal education and training systems. One thing that has not changed much over this time is the level of racism in Australian society, in times past it was obvious, now it is subtle and camouflaged. We still have long way to go.

**But how did the NSW AECG Inc. come about?**
The answer to this comes in three questions.

1. Who Started the NSW AECG Inc.?

In 1977 the NSW Aboriginal Education Advisory Group was set up by the Minister for Education as an all Aboriginal Committee to provide advice to the Minister and relevant departments through an informed Aboriginal Forum.

There were only 8 people from around the state who were appointed by the Department of Education. Despite this in 1979, the group reformed as the NSW Aboriginal Education Consultative Group.

2. Why was it set up?

The statistics of poor outcomes of Aboriginal people in education and training added with the history of Aboriginal education in NSW was shameful and scandalous - obviously enough people in the NSW Department of Education thought the same. This was part of the growing realisation by non-Aboriginal people to the strange notion of seeking advice from the people who know their own needs best, that is - ourselves.

3. How has the NSW AECG evolved over the last 19 years?

In 1981, two years after we reformed, our funding was taken over by the State government after Federal funding was ceased. This indicated that at least the state government realised the benefits of seeking good advice. One year later, our members started to realise that the structure of the

AECG needed changing to suit our needs. All Aboriginal communities are different and require different mixes of education and training, also Aboriginal communities occur all over NSW. These two things raised the need for an extensive network. So local AECGs were established, these were embedded in regional AECGs who in turn worked with the State office.

The principal of internal equity in the NSW AECG Inc. continues to this day and often determines the results of debates on the NSW AECG Inc. constitution. It is one of our great strengths. It is worth noting that our organisation is an excellent forum for our people to flex their innate political skills. Our constitution is reviewed every year and this we also regard to be a healthy thing.

## Speaker Two - The NSW AECG Inc. Today.

One of the reason for the relative success of the NSW AECG Inc. is the fact that we have been around for 19 years. A long established, stable network of some very special people combined with a open constitution that ensures a democratic power base is the way ahead as shown by the relative success of our organisation.

Our people have always regarded education and training as fundamental to social justice and equity, and a pathway to improved quality of life. This is why it attracts such longstanding and authentic commitment. People are the key, they are the real strength of the NSW AECG Inc. reaching people and building relationships with one and all in the education community, is the way to get ahead.

The AECG has always driven policy initiatives such as the Anti-Racism Policy and the Department of School Education's Aboriginal Education Policy. It is these policies that we use to ensure that the major providers provide a culturally inclusive education. Over time we have come a long way from when the AECG first started, now the major providers come to our meetings and report to us, also we are asked to be in their policies regarding consultation with us.

Now the NSW AECG Inc. consists of 90 local AECGs, which are embedded within 18 regions, who in turn are serviced by a state office. This three tiered structure is ruled by our constitution.

All of our members are voluntary and carry out AECG business in their own time. The structure of the NSW AECG Inc. empowers our people at the grass roots level and gives them opportunity to contribute equally to our decision making process. This is vital to the empowerment and self determination of Aboriginal people.

Office bearers within the organisation come through a democratic process. This process involves voting by the members at the local level to appoint people who will represent them at the regional level. The delegates to the regional AECG from the local in turn vote for a representative and four delegates who will represent the regional AECG at the State meetings. We have two state meetings a year plus one Annual General Meeting. It is at this Annual General Meeting that our constitution can be changed.

It is important to note that there are **no** appointees from either the federal or state government, only people who come from Aboriginal communities from every region across NSW. At our meetings providers of education and training present their progress in meeting the needs of Aboriginal communities, ask for advice, or endorsement of a educational resource they have developed for use in schools or in training.

The involvement of Aboriginal people in the planning, delivery and evaluation of education and training is the golden rule for success of such programs. Our communities know what has to be taught and how it is to be taught. Increased involvement in decision making in all aspects of education and training is something that we are training the major providers to carry out as normal procedure.

This is evident in the Aboriginal Education Policy of the major provider of public education in NSW. This policy was written in full consultation with the NSW AECG Inc. and the fact that our consultation was south after shows how far we have come in ensuring that Aboriginal people are involved in the decision making process.

This would not be possible with without a firm platform which the NSW AECG Inc. provides for our voices and wishes to be heard and implemented. Not all people who seek our consultation implement or take on board the advice they receive from the AECG. This is something that we address by having an extensive network - one that reaches into all organisations feeding back to us information on each provider's progress to meeting our requirements.

The strength of our internal structure gives community weight to our voice. All Indigenous education consultative arrangements will only be effective with a robust and consistent structure.

This internal structure relies upon a number of key elements. Firstly our organisation is a separate legal incorporated body. This allows us to determine our own philosophy and working arrangements. Secondly, these working arrangements are crystallised in our Constitution.

This constitution is our blueprint and ensures our accountability to our communities and can be changed through a democratic process. This in turn empowers our members to become familiar with such formalised arrangements, which in turn lend great authority and authenticity to our organisation, and to protect us from racially motivated attacks.

So what exactly have we achieved?

Apart from the policy points already covered, we now have many more Aboriginal education workers including teachers, lecturers and consultants. The major education and training providers have an internal Aboriginal network, many of whom are also AECG members. These people ensure that Aboriginal involvement in planning and delivery of education and training services to our communities. Slowly the rates of retention into post compulsory secondary education are rising as are the matriculation of Aboriginal students into higher education.

Much has already been achieved, however when we are faced with the fact that Aboriginal students are suspended and excluded more than any other student group, we know that we have along way to go. Our children make up only 3% of the student population, but make up 12-18% of the suspended or excluded student population. These statistics make the major provider of public school education in NSW not much different from the NSW Police Service and NSW Department of Corrective Services (the Jails).

We are still educating non-Aboriginal Australia about our shared history, a history that they were never taught. This history is only now being seen as a regular, normal part of Australian history education. Awareness of this history is something that we have written into the policies of many providers.

Another major policy plank is the mandatory study of Aboriginal education by all training teachers. If we can ensure that all teachers in all training and education systems are sensitive of Aboriginal learning styles and Aboriginal culture, then many more of our people will choose to participate in education and training. The development of Teaching the Teachers packages has been another achievement of the NSW AECG Inc. in conjunction with similarly minded bodies.

There is a growing awareness of the need to break out of the strict educational formulas, that perhaps the delivery of education and training is culturally exclusive. All of the best practice initiatives in education and training are initiatives that break the mould, that are flexible, practical and suit local needs. A part of this growing awareness of non-Aboriginal Australia is the realisation that establishing such initiatives there are many benefits for their communities as well.

Speaker Three.

## Future Directions - Where Do We Go From Here?

The success of the NSW AECG Inc. is only relative. Relative to the fact that we were so far behind when we were first established, and to the fact that all forms of racism are still endemic in Australian society. Our successes are not enough, and the challenges facing our communities continue to build. Education and training can only can change so much, unless the surrounding societies and communities embrace the same principles and policies as schools and training organisations, then the initiatives taken in Aboriginal education will only bear fruit when those people subject to these initiatives find their way into influential positions.

In other words, we do not expect to turn non-Aboriginal Australia on its head overnight. But unless we fight everyday to ensure that the major providers of education and training live up to their own policies, then surely our progress will be rolled back by the ever present mindless bean counter. These socially challenged people somehow manage to make their way to positions of influence. This is a cultural hangover from the false notion that people who can add up money into neat columns, have the ability to determine social policy.

Apart from this watchdog and advisory role, the NSW AECG Inc. is looking to develop a corporate arm that will provide expert advice on Aboriginal education and training to private firms who have their own internal training arrangements. In this way the NSW AECG Inc. will be building a mutually beneficial relationship with private firms, improving their training outcomes which in turn will improve the quality of life of their employees and to return some income back in to the Aboriginal communities from where the knowledge was gained in the first place.

Another major push in our future will be to further consolidate the NSW AECG Inc. we have many ideas about training more of our people in advocacy and consultation, so that they too can negotiate with providers of education and training to ensure that the needs of their community is met.

## Conclusion

Remember that the lesson to be learned from the experience of the NSW AECG Inc. is that an open and rigorous internal structure to your consultative bodies is a must. You must build strong organisations that suit your needs. Only a unified body makes significant inroads into the challenge that Aboriginal education presents. Build your organisations so that your people know that they have a voice and that they too can add their voice.

# One Vision, Two Windows
# Educational Self determination for Indigenous Peoples of Central Australia

**Submitted By:** Geoff Iversen
Priscilla Thomas
Australia

## *One Vision, Two Windows*
## *Educational Self determination for indigenous peoples of Central Australia*
## workshop presented at the World Indigenous Peoples Conference: Education 1996
## Albuquerque, New Mexico

** paper by Geoff Iversen (Manager, Anangu Education Services)*
*and*
*Priscilla Thomas (Educational Management and Communications Consultant)*

### Introduction

This paper gives an overview of the issues addressed in the *One Vision, Two Windows* workshop presented by Geoff Iversen (Manager, Anangu Education Services), Alec Minutjukur (Director, Pitjantjatjara/ Yankunytjatjara Education Committee), Ruth Anangka (Chairperson, Pitjantjatjara/ Yankunytjatjara Education Committee), and Priscilla Thomas (Educational Management and Communications Consultant) at the World Indigenous Peoples Conference: Education 1996.

The paper seeks to outline the development of educational self determination for traditional Pitjantjatjara/Yankunytjatjara speaking people of central Australia (Anangu) by providing a brief background and an examination from two cultural perspectives of some of the major dilemmas which have emerged to date. It by no means attempts to provide a complete picture of the intricacies of the quality management issues we are dealing with nor does it detail the processes by which solutions are currently being sought.

### What is Operational Control?

In November 1992 the South Australian Minister of Education granted 'operational control' of schooling in the remote Anangu Pitjantjatjara lands, to the body incorporated as the Pitjantjatjara Yankunytjatjara Education Committee (PYEC). PYEC is composed of Aboriginal community members (Anangu) who largely retain their traditional values and customs. This means that generally semi-literate Anangu with minimal Western school experience have decision making control over all education policies and operational practices in the communities of this geographic area of some fifty thousand square kilometres. These communities range from homelands consisting of a family group to small townships of some two hundred people.

Whilst the devolutionary process is not new in Australia, this is a unique development in the administration of education in traditional culture focussed Aboriginal communities. The South Australian Department of Education and Children's Services has relinquished as much control as Anangu wish to take at the macro across-school level, recognising the impact of the Aboriginal self determination movement and moving along the devolutionary continuum in the direction of total self management.

'Operational control' is implemented on behalf of Anangu through Anangu Education Services (AES), an administrative and support organisation to PYEC with line management and service provision responsibilities for the conduct of schooling and other related educational activity. The activity and consideration of educational matters by PYEC and AES is not limited to school based concerns. The entire gamut of education is considered.

### Why Operational Control?

The primary intentions of placing 'operational control' in PYEC 's hands are to dramatically increase educational awareness via this exclusive focus and to galvanise educational action and decision making at the local community level. Further, by establishing a shared belief in organising for educative purposes, the legitimacy of schooling and its policies is established in the culture. It is envisaged that this will then result in greater institutionalisation of 'formal' education in the daily lives of the Aboriginal inhabitants of this area.

In these communities, introduced schooling became an agent of separation of child from the collective of community parents and educators, rather than a unifying force. This resulted in Anangu resistance to the school process, since its introduction altered the community social order. Paradoxically, the school is an important part of Anangu lives but is still not embedded as a social institution in the communities. It is hoped that in the long term this institutionalisation will contribute directly to an improved quality of schooling.

It has been asserted by practitioners in the schools that the desire for control over planning and decision making occurs within a context of community naivety regarding the responsibilities associated with this. Nevertheless in many communities the abolition of control by external non-Anangu bureaucracies has been demanded, not simply requested.

The philosophical belief that Anangu should have control of their own destiny is a stance that has also been supported by the South Australian Department of Education and Children's Services. Anangu would then be in a position to decide which ideas of the two cultures could be synthesised or separated.

### Operational Control and Values

Two of the purposes of schooling are introducing and assimilating generations of students into the norms and values of their own society. However neither of these purposes is vital to contemporary Anangu society for providing the transition from Anangu childhood into Anangu adult public life. The social norms of Anangu society are learnt outside the school gate not inside the classroom. Furthermore, the Community Development Employment Program (a modified form of unemployment benefit) provides a guaranteed government income for each Anangu adult, albeit minimal. The relationship between schooling and the ability to live successfully in the community is not axiomatic.

In an Anangu classroom setting the mainstream style which publicly encourages academic success by students is not culturally appropriate. Indeed it is likely to have the opposite effect with students consciously attempting not to rise above the academic level of their peers. This is but one example of many, demonstrating the dramatically different values between the introduced external school culture and the Anangu one. Many of these Western values are in fact rejected by traditional Aboriginal people. There is in part a rejection of the introduced school system.

One of the assumptions made by teachers is that the classroom is the most significant arena for effective schooling. Whilst it is undoubtedly important, in this traditional Aboriginal setting schooling is quite clearly perceived by Anangu as a political process more than an educational phenomenon. The classroom becomes irrelevant to the bigger picture of the issue of control over decision making, including the curriculum.

## Operational Control and Decision Making

Decision making in Anangu education is a political process which centres on the accepted but unstated struggle between 'waipala' and Anangu on how different priorities are maintained. Negotiation (or ensuring a 'best fit') is fundamental to the Anangu learning process since it involves all the activities associated with ensuring balance and harmony in the school. All the integrated aspects of Anangu society found outside the school gate must also be maintained inside the classroom. This negotiation is required on a daily basis as a result of a variety of influences, including the demands and cultural rights to personal independence of students, the obligations to relatives and the daily timetable of community dramas.

The educational aspirations of and the levels of education required by Anangu individuals are tied to a range of community perspectives and priorities. It has been argued that many of the factors contributing to the serious lack of student learning outcomes in these traditional Aboriginal communities result from these Anangu cultural norms and practices. These mitigating factors can only be addressed through local cultural decision making processes. These processes may result in new, understood education policies applying across culturally related communities.

Experienced practitioners consider that suitability and appropriateness of what happens in these schools is more effectively determined in the long term by Anangu. However, this society does not operate in a traditionally focussed cultural vacuum. It is being influenced and dependent upon non-Anangu society to an ever increasing extent. The advent of television in these communities has placed them within a global village. This has meant that Anangu consciously or inadvertently compare and contrast aspects of non-Anangu cultures with their own and adopt or adapt them.

The complexity created by the introduction of an external world view is not lost on Anangu decision makers. They are generally aware of their currently limited management expertise. They have expressed this awareness at PYEC meetings through comments such as "wanting to learn to crawl before they run freely". However, the process of developing the skills and expertise to manage education across a vast geographic area and within a complex socio-cultural context is in itself a major challenge.

The reality is that community needs are often contrary to the views held by the wider non-Anangu community. The school and its practices must fit into its community or find itself rejected as a viable community organisation. However, because of this increasing dependency on the external world view, planning cannot operate on even contemporary Anangu values exclusively, let alone traditional beliefs. On the other hand, if educational effectiveness was judged only by external mainstream criteria, increased marginalisation would occur. However, the process by which quality can be determined and its characteristics conveyed to a group of semi-literate Anangu decision makers in a manner that results in subsequent action, is a matter yet to be resolved.

## Operational Control and Quality

The consideration of what constitutes quality schooling by the mainstream standard is likely to be totally different when considered from the Anangu perspective. However, in reality the service outcomes (to an extent not yet defined) ultimately must also satisfy the wider community outside the Pitjantjatjara Yankunytjatjara lands, since at this stage it provides the finance to operate the service.

Not only is there is a difference in perception between Anangu and non-Anangu of the role of the education system as evident in the schools but also a fundamental lack of awareness among Anangu of how their existing education organisation functions. The effectiveness of an organisation that deals in part with educational concepts and outcomes that are essentially foreign to the communities, is difficult to gauge through the perceptions of the Anangu community alone. Indeed, PYEC expects that the administrative support and service organisation (AES) will provide the information on whether education in its entirety is functioning effectively.

These new arrangements of Anangu educational control do not guarantee an efficient and effective education system. It has been recognised that the outcomes of schooling in Anangu communities have been and are still influenced by community cultural matters most dramatically. This has led to widespread concern among teachers that 'operational control' could result in some serious operating problems and impede student learning outcomes. Equally, the effects of schooling on Anangu also significantly influence community and cultural practices.

Coupled with this is an increasing demand from the broader Australian community for all the participants of the new system of educational control in this area to operate within some form of accountability. It is undeniable that the provision of education services in this remote desert area of central Australia is one of the most expensive in the nation. Value for money must be attained within existing and new operational programs if the learning needs and outcomes desired by Anangu parents and communities are to be fully addressed.

The dilemma is whose change agenda and criteria for successful formal education are to be applied?

## Operational Control And Value For Money

Devolution initiatives across the broader Australian community originated primarily from an economic rationalist perspective of achieving greater efficiency and cost cutting. This was not the intention by decision makers (including the current Manager) for implementing 'operational control' in the Anangu Pitjantjatjara lands. There was instead a genuine desire based on social justice philosophies, that authority for decisions be delegated as close as possible to the individuals affected by those decisions, improving response time to educational needs, the development of positive partnerships between school and parents, and the right of Anangu people to determine their own future, in order to improve the effectiveness of Anangu schools. This change in the decision making process was envisaged as ultimately impacting on the improvement of student learning outcomes.

This schooling system nevertheless faces the issue that in order to ensure effective implementation of policies and programs pertaining to qualitative improvement, the measurement of organisation performance is considered essential by funding providers. This measurement is required for both justifying the need to make additional investments and to be accountable for utilising resources more efficiently.

It is appropriate that, in general, an accountability process presents an acceptable balance of measurement across public expectations of schooling, final accomplishments and cost effectiveness considerations. This concept of accountability to their immediate Anangu public is only beginning to develop in the actions of PYEC members. No agreed upon parallels have as yet been drawn between their emphatic traditional cultural responsibilities and those which are similarly necessary with the expenditure of public monies and a wider Australian public.

Even though the question of assessing organisation performance is fraught with difficulties arising from conceptual and statistical limitations, there is an emerging importance for the development of some form of reliable and consistent performance framework for measuring the extent of achievement of the goals of Anangu education. This is because personal, anecdotal impressions of progress will not pass the acid test of an inquiring public from outside the Anangu lands, many of whom already question and have justification for believing that too much money is wasted on Aboriginal organisations.

Indeed, it can be argued that the actual political survival of an organisation such as PYEC is ultimately dependent upon documentation which satisfies accountability requirements.

### Operational Control and the development of a Performance Framework

There are numerous models and indicators of performance for mainstream schooling and educational institutions to be found in the literature. Many assume that a system must be goal driven and rational, with the goals providing a basis against which effectiveness is estimated. The psychological benefits of a sense of purposefulness are implied.

However, daily life in contemporary Anangu communities is not organised around careful planning and the achievement of goals. Instead it would be more appropriately described as one revolving around the ad-hoc daily interaction of individuals and relationship groups and with varying degrees of emotional and social adjustment. The recognition of schooling as a carefully orchestrated process requiring reciprocal planning by parents seems minimal.

There are however repercussions in these communities when Anangu have considered that the school in general has not been doing what they want. In this sense, Anangu are applying goals or expectations of some kind on the basis of undefined observation or reaction. The authors contend that in all likelihood it is the organisational culture of the schools which draws a reaction rather than the lack of achievement of specific learning goals.

School practitioners' interpretation of what Anangu want has been limited by the apparent generality of their requests (eg. "we want our children to learn English") and lack of specificity of what the outcomes of schooling are supposed to be. The issue of language acquisition is a good example of this problem. Teachers have claimed that although parents want their children to learn English they don't encourage use of this language in the community because it is considered that children must speak Pitjantjatjara and not be a 'waipala'. This means that outcomes are not wholly successful from either party's perspective, because the perceived outcome and the process used to achieve it often are mutually exclusive. Teachers might be pleased with the level of improvement in a student's acquisition of English language, but parents may be less gratified when the consequence of this is English spoken outside the school. Indeed it is often claimed that Aboriginal and western cultures are fundamentally opposed and antithetical.

In this scenario, the sense-making of the intended impact of the education organisation across the Anangu Pitjantjatjara lands, is possibly more adequately described as the influence of goals on organisational behaviour being a convenient fiction. It is possibly more a case of the education organisation fitting in only where the community allows. Anangu regard for the need to set goals is clearly an important factor when considering the overall utility of goal achievement.

One would also anticipate that the objectives which will be defined by PYEC for their evolving education delivery system will be based on traditional cultural norms and not those pertaining to 'waipala' values and ways of doing things.

In turn, the performance assessment of the education system for this geographic area must acknowledge different standards and cultural imperatives by which objectives are to be judged. An unclear educational technology could mean that some superficial aspects of its outcomes are more measurable than others and undesirable consequences are the likely distortion of the total goal system.

## Operational Control and Performance Indicators

One quality assurance framework often cited for assessing the performance of any organisation is the concept of input, throughput and output. Indicators are discussed by theorists in terms of their role in assessing performance and practice against quality standards. They are literally indicators of the health of the education system.

It is in the area of throughput (or the processes applied to the education system) where the difference between the Anangu education organisation and the 'mainstream' one is so apparent. Practitioners need to know if the process is appropriate for what they want to achieve. Appropriateness though is dependent on activity consistent with an agreed value system. When new policy is being developed, Anangu values and perspectives will be applied. In all likelihood these in turn will influence the nature of the output.

Many of these Anangu values are at odds with those of the decision makers who allocate the finances for envisaged 'waipala' mainstream schooling outcomes. Conceptually different indicators should be validated and differentiated from those normally applied to an education system. The challenge is to construct performance indicators which embody values that are widely shared by the different groups impacting on the education system (ie. educationalists, PYEC members, parents, students and taxpayers). The framework must then provide the means to determine which group has or should have the greatest amount of influence and those who are the legitimate stakeholders in the educational enterprise. The devolution of responsibility for operational functions also has implications for quality assurance in that any accountability mechanisms must recognise the level of expertise and responsibility in relation to any final outcomes.

It is important for the overall effectiveness of an emerging organisation that accountability (or the proving of quality) and development are seen as complementary to each other. The measurement of quality through the use of indicators, in a scenario where there is an absence of quality standards, would be most profitably established in a way that maximises contribution to the development of the organisation. Hence the framework for identifying measurable quality should account for how inputs are processed to become desired outcomes.

The school effectiveness research paradigm is strongly quantitative in orientation. It is however organisationally rather than process based and restricted to more easily quantifiable descriptions. As such it suffers from an almost simplistic, apparently unproblematic identification of what constitutes quality schooling in a western scenario.

A schooling system as per the arrangement in the Anangu Pitjantjatjara lands must seek information on quality from all areas. Quality in these schools must contend with some basic student needs not normally confronted in mainstream research situations.

The ambience of school life for Anangu participants (both adult and student) in the individual sites is one of the general elements which is clearly perceived by Anangu community members to constitute a measure of quality. Individual schools have often been described to the authors by Anangu in some general qualitative, descriptive Pitjantjatjara form (eg. as being *lanma* - silly, *kura* - bad, or *wiru* - good). They are moreover statements about general perceptions of the school's culture as reflected by the processes observed in it.

An Anangu school's culture is determined to a large extent by the individuals in it even though it is influenced by the dominant authority of the organisational structure in which it is embedded and the history of its existence in a community. Therefore, any coordinated approach to quality management is complicated by the remoteness of sites from each other and from the administrative and management centres.

It is certainly impossible to adopt a management perspective which emphasises external manipulation and intervention in order to shape school cultures which are conducive to enhancing commitment and effectiveness. It is then necessary for the leadership of the organisation to influence through mechanisms which involve organisation members in a variety of processes which take them from their individual school setting into an across-school, system context. Schools need to adopt an approach which entails extensive negotiation with all stakeholders and work towards consensus on decisions and action.

When schools undertake this relationship building there is a greater understanding of the minimal background experience with schooling which many Anangu parents have. This means that they are still unaware of the daily routines, activities and practices which occur within schools. They are influenced to an exceptional degree by the tales of their children and these comments in turn inordinately affect their perception of the quality of the school. A school program of little rigour which panders to the whims of students may be considered by the community in a good light when in fact the opposite viewpoint may be more appropriate.

Quality in this sense can be considered not as an entity but as a process or way of doing things. The extent to which quality of process and climate is related to the value placed on education by parents is unknown. What is known, through conversation only, is their overriding value placed on children being happy in school.

## Conclusion

The key activity at the Anangu education system level is policy formulation, provision of infrastructure support for its implementation and response to information on quality. The management of quality must at some stage emphasise the final outputs from the system for the assessment of its overall efficiency and effectiveness.

External standards which are effectiveness and efficiency oriented take little account of context or different cultural processes. According to these standards a quality assurance system must function in a manner that provides confidence and satisfies client expectations. However, quality in an Anangu school system is not simply about meeting client needs but also about the intrinsic quality of the education. Quality assurance is dependent in the first instance upon identifying those features of the service which are of significance to users and their needs. Anangu parents and students may well be satisfied with the provision of service by a particular school which in comparison to another may be of inferior quality.

The authors contend that when Anangu adults make visits to their capital city they are confronted by an apparently acute disparity between their children's academic outcomes and those of their urban peers. At these times, it is clear that they do not perceive the education system which they control to be working well.

Anangu are not in a position to challenge education professionals about issues of quality on the basis of equal or superior knowledge, as a senior officer may do with them. Furthermore, given the general lack of experience of school Principals in these remote areas, the professionals themselves may not be the appropriate individuals to make quality assessments. Nevertheless, an inferior educational product or service simply cannot be allowed to evolve.

It is the culturally based tensions which arise from the emerging Anangu awareness of the complexity of schooling and its management which constitute the greatest challenge for the service provider. The resolution of this tension lies in the development of a quality management process based on performance indicators which integrate the concerns and priorities of both stakeholders' cultures and values but puts the authority for decisions in Anangu hands.

(* This paper is based on extracts from *One Vision, Two Windows* the unpublished Ph.D thesis in progress by Geoffrey Iversen.)

# The Enduring Native Narrative and Community Perceptions of Higher Education

**Submitted By:** Michael Marker
Northwest Indian College
University of British Columbia

# THE ENDURING NATIVE NARRATIVE AND COMMUNITY PERCEPTIONS OF HIGHER EDUCATION

Michael Marker

Northwest Indian College and
The University of British
Columbia.

I think that the first time I heard this story it was from my grandfather. Most of his stories, like this one, had a strong didactic element in them:

> A man is walking through the town late at night and sees another man on his hands and knees looking for something in the open clearing under the street lamp. The first man gets down on his hands and knees and begins to search alongside the second man. "What are you looking for?" says the first man. "My watch," says the other--"and I'm grateful for your help." After a while, the first man asks, "where did you lose it?" "I lost it back there in the bushes." "Well then why are you looking here?"... "The light is better."

When it comes to understanding aboriginal perspectives on post-secondary schooling, educators and university administrators tend to look in places where "the light is better" rather than look in the dark and elusive corners where the most potent issues lie. One of the most unexamined or ignored sources for learning about Native perspectives on a particular college or university is the stories Indian students and former students tell about classes, professors, and the ethnocentric attitudes that dominate the school environment.

I was at a meeting with the dean of the College of Education at Western Washington University trying to explore possibilities for collaboration as Northwest Indian College initiates its first attempts at teacher education. The dean was insistent: "we have tried to do things with the Lummis in the past but they just don't ever seem to go anywhere." Two other education faculty members who were attending the meeting also agreed. They said that efforts to talk with the Lummi tribe and with the staff at Northwest Indian college had produced no concrete results; efforts to attract more Lummis, Swinomish, Nooksack, and other tribal peoples that Northwest Indian College serves had failed.

When I told the Western faculty that there were many stories told by Lummis and other Indian people about the university they shrugged it off as though it were useless to talk of such things. I told them that I had done a study of Lummi stories of schooling in the 1970s and that many of the perceptions of Western Washington University had persisted from that time to the present. The dean said, "around here we don't spend a lot of time dwelling on the past. We are more interested in the present and the future. We like to think positive."

I invited the dean and the faculty members to come to a lecture I was to give on the context and content of the stories about the university. I told them that it might help them to understand why there is such a negative impression of the educational possibilities for Native people at the university. My talk was sponsored by the departments of

Anthropology, Political Science, and the Society of Professional Journalists; it was held in Western's Library lecture hall. Although they said they might come, neither the dean nor the two faculty members attended my presentation. Had they come, they would have heard me talk about a case study which came out of my Ph.D. dissertation research on the ethnohistory of Lummi Education. It serves as an example--and not the most extreme example--of what I was trying to clarify.

The Lummis are a Coast Salish people who were among the victors in the 1974 U.S. vs. Washington trial over treaty fishing rights. The case is known as the "Boldt decision" because the determination was rendered by District Judge George H. Boldt. Boldt, after studying nineteenth-century legal dictionaries, decided that, by the 1855 Point Elliot Treaty, Puget Sound tribes had "granted the white settlers the right to fish beside them" and that the Indians had reserved 50 percent of the harvestable fish for themselves. This re-allocated the Puget Sound salmon fishery and provoked a storm of protest from outraged white fishermen. A large number of these fishermen were teachers in public schools and universities. They fished during the summer and taught during the school year.

In researching the ethnohistory of Lummi education, I was listening to stories of former Lummi students who had attended the local public high school in Ferndale during the

1970s. I was trying to understand the extreme anti-Indian attitudes of some of the teachers there. Indignation over the fishing rights victories had certainly driven some of the hostility, but it seemed to be more of an excuse for expressing anti-Indian sentiment than a primary cause of attitudes about Lummis. Lummis told me to look at the university in Bellingham if I wanted to understand the values and perspectives of the teachers at Ferndale.

The town of Ferndale is five miles away from the Lummi Reservation. Most Lummis attend school in Ferndale and have been bussed there since the 1950s when the Lummi Day School was closed down by the Ferndale superintendent of schools. Many of the teachers at Ferndale completed their teaching certificates at Western Washington University; the impressive brick buildings of Western can be seen directly across Bellingham Bay from the Lummi Reservation.

At Ferndale High School during the 1970s and 1980s there were two kinds of teachers: ineffectual, often liberal, ones who were unable to deal with the climate of racism, and anti-Indian ones who were referred to as "the good old boys." The most progressive teachers tried to create "safe classrooms" for Lummi students. The teachers who were most prejudiced against Indians were often fishermen. Both groups knew very little about their Indian pupils.

One teacher who came from the Midwest to teach at

Ferndale reported that he "didn't know anything about Indians. I had never seen one. When I got to the high school and saw Lummi students in the halls, I thought they must be Asian or maybe Eskimos. If I asked about Indian culture, well, people would come back to me and say 'culture, shit, the Lummis have no culture, the Lummis are just a bunch of losers. They're just a tribe down here on the coast that every other tribe along the western coast has come down and pillaged them--they're just a bunch of losers, they got no culture!' And that wasn't said with shame or apology. It was said as if that was historical fact."

As I talked with Lummis about the attitudes displayed by teachers during the 1970s the setting began to sound more like Mississippi than Washington State. Alvin Ziontz, a Seattle specialist in Indian Law, compared the "attitudes of some whites in western Washington with those of white Southerners fighting against open housing. Living in the Northwest makes people think they are good and things are different."[1]

Indian people I spoke with told me that I should look at Western Washington University if I wanted to know more about how teachers formed some of their ideas about Indian students. At first I thought of it more as a general statement about the "whiteman's institutions" of education; how they are all connected. I was a little reluctant to get into an examination of the university in Bellingham since I saw it mostly as a digression; I was determined to keep my study manageable focusing only on the high school. But, a number of people were insistent that I investigate the link between teacher attitudes at Ferndale and the teacher training program at Western. Finally, I was told a story, well known among Lummis, about a Western education professor who taught her students that Lummis were genetically inferior and therefore less intelligent. The story was told to me many times both on the Lummi reservation and, eventually, in the private offices of faculty at Western.

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[1] Rick Cocker, "Flagrant, subtle racism a fact of life for many." Bellingham Herald, 10 March 1977, 5.

At the civil rights hearing held in Seattle on October 19-20, 1978, Sam Cagey, the tribal chairman, tried to tell the committee the story of professor Martha Smith[2] who was preaching racism. He reported that, "This is part of the education problem we face. This is in the old Western Washington State College, which is now a university ... one of its tenured professors ... was teaching to her students that Lummis cannot achieve beyond a certain point because they're descendents of slaves."[3] The committee stopped Sam

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[2] A pseudonym. Although I have photocopies of notes giving her real name as well as testimony from a number of individuals who gave her name, I found no official or published documents with Dr. Smith's real name. I have chosen to not use her actual name, but to use a pseudonym instead.

[3] Hearing before the United States Commission on Civil Rights. American Indian Issues In the State of Washington, Volume I: Testimony, Arthur S. Flemming, Chairman (Washington, D.C.: U.S. Government Printing Office, 1977), 133.

Cagey from going into more detail and decided to discuss the matter in executive session.

## Academic Freedom and Racist Propaganda

Student teaching is a powerful and formative experience for the person who is entering the teaching profession. A number of scholars have studied the way values are acquired by teachers as they are trained in the universities.[4] George Spindler noted that "the neophyte in training must reorient his value system wherever the conflict in values is encountered. This places many new teachers in training in a situation similar to that of acculturating populations all over the world."[5] Some of the attitudes about Lummi students were formed during teacher training and the Professor Sam Cagey referred to was supervising a substantial number of student teachers at Ferndale throughout the 1970s. I spoke with some of those teachers.

One woman who was being supervised at Ferndale High School in the early 1970s said that Professor Smith came to observe her in the classroom: "She said to me--in the hall at Ferndale High School--privately--that when northern tribes raided Lummi for slaves, the most intelligent Lummis were captured, leaving less intelligent people who formed the majority of the community. Because of this, Lummi students have learning difficulties."

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[4] See Gerry Rosenfeld, "Shut Those Thick Lips" (Prospect Heights, Illinois: Waveland Press, 1983), 109; Young Pai, Cultural Foundations of Education (Columbus, Ohio: Merrill Publishing Company, 1990), 171; and George D. Spindler, The Transmission of American Culture (Cambridge: Harvard University Press, 1959), 20-28.

[5] George D. Spindler, "The Acculturation of the School Teacher," in Society and Education: Readings, ed. James Raths and Jean Dresden Grambs (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1965), 128.

At Ferndale, a man who was under Dr. Smith's supervision reported that "I was sitting in a classroom--I was a student teacher--and my supervisor from the college was sitting beside me. I was correcting some papers while the regular classroom teacher was conducting the class. It was a science class. And, my supervisor looked at me and said 'don't worry about the Indian kids, they're genetically inferior.' I said, 'what are you talking about?' and she said, 'a long time ago there were slave raids and they took the smart ones and left the dumb ones to breed.' It kind of made me boil inside--I was real angry and upset--but I'd put up with an awful lot to become a teacher and one wrong comment to her ... I knew many teachers that were good teachers got washed up if they didn't agree with her values. I was in a bind. Other good potential teachers were blackballed, so to speak, because they would argue with her when she would come on with some of her ridiculous ideas."

Another woman stated that "those were the days when you had to say everything was fine and just grin--if you wanted a job. Anything that went into your file stayed in your file permanently. So, a bad word from Martha Smith meant down the tubes. She had a lot of clout in this state."

Finally, in 1976, a sufficient number of complaints from students and Lummi parents had been lodged and a hearing was held at Western Washington University. I spoke with a faculty member from the school of education who was at that hearing. I also spoke with a student who represented the Native American Student Union (NASU) at the meeting; she made photocopies of her notes for me. The Indian representatives at the meeting wanted nothing less than Dr. Smith's resignation, but, as the faculty member I spoke to reported, "Martha argued for academic freedom citing the Jensen studies[6] and saying that 'common sense should prevail as no Lummi Indian has accomplished anything--including graduating from college.'" The committee took no action and Professor Smith was allowed to continue supervising student teachers through the end of the decade.

Many people at Western know of the above incident, but most are reluctant to talk about it. It is clear that Western Washington University was directly involved in influencing the attitudes of teachers at Ferndale High School by transmitting cultural values and legitimizing knowledge\power relations. Without listening to the narratives of Lummis and their former teachers, I would not have uncovered this incident; it was never reported in the

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6. In 1969 Arthur R. Jensen launched an IQ controversy by publishing "How Much Can We Boost IQ and Scholastic Achievement?" in the Harvard Educational Review 39 (Winter), 1-123, also Straight Talk About Mental Tests (New York: Free Press, 1981). Jensen argued that 80 percent of intelligence is inherited.

local newspaper or in the campus paper.

A faculty member found himself caught a bit off guard and away from the campus when I told him about my knowledge of this notorious incident. I told him that it looked as if the whole educational system cooperated with the way the Ferndale schools treated their Lummi students. He then blurted out: "Of course we were complicit! We were placing a lot of student teachers there [Ferndale]; we needed them" (referring to the education department needing Ferndale School District for the placement of student teachers).

## The Anti-Indian Climate at Western

Ordinarily, it would be difficult to explain how a professor, who taught that Indians were genetically inferior, could be tolerated so quietly at one of Washington state's most prominent teacher training institutions. But, the climate of the university in the 1970s was full of the tensions of the fishing wars and anti-Indian rhetoric was commonplace in the local newspapers giving a quasi-legitimacy to feelings of vexation about Indians. A number of faculty were fishermen: the chairman of the psychology department, who became dean of the College of Arts and Sciences, was president of the gilnetters' association which was notoriously anti-Indian at this time.[7]

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[7] The Northwest Passage, July 8-29, 1974, 7, reported that the Puget Sound Gillnetters Association had recently voted "more money to the 'war chest' to fight the Indians."

Other professors at Western expressed a subtle contempt for Indian treaties and Native perspectives as a whole. In a Western history class one Native student reported that, "he [the professor] was talking about the validity of the treaties and how they were not documents of real stature....he said, 'people were making treaties with drunken Indians.'"[8] Attitudes like this were not just born overnight with the fishing controversies, but they were embedded in the personal views of faculty and students who had very limited knowledge of Indian tribal groups.

One Indian woman, a member of NASU, reported on her daily encounters with white students at Western:

> As long as people think I'm a Mexican, it's all right, but when I tell them I'm an Indian!...It's more a tone of voice." She raised her brows and mimicked a mythical white student, distinctly enunciating each word. "Are you REALLY an Indian? Do you come from around HERE? What's it like to be an INDIAN in college?" The difficult part is their surprise and shock--of, God, an Indian really made it to college.[9]

Native political gains of the 1970s only provoked and gave an excuse for more blatant anti-Indian expressions. For a number of reasons, including an academic belief in the superiority of Western civilization, attempts to establish a

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See also John Brockhaus,"Rebellion on the Not-So-High Sea," Northwest Passage, October 11-25, 1976, 4. The author described a gillnetters association meeting and compared it to a Ku Klux Klan meeting.

[8] Deanna Shaw, "Indian Education: Lost In America," Klipsun (student publication of Western Washington University), September 1985, 11.

[9] Deanna Shaw, "Indian Education: Lost In America," 11.

Native American presence at Western were constantly being pushed back. An examination of the survival efforts of the College of Ethnic Studies, with its robust Native American studies component, reveals much about the resistance to Native prerogatives at Western.

Maurice Bryan, in his master's thesis, quotes a former president of Western Washington University explaining that racism and "closet bigots"[10] were significant factors in the dismantling of the College of Ethnic Studies, a program that had, from 1970 to 1972, the preeminent Indian scholar Vine Deloria, Jr. as a faculty member. The elimination of the college made a symbolic statement that genuine Indian perspectives were not welcome on the Western campus.

With the College of Ethnic Studies eliminated only the Native American Student Union (NASU) was left to protest against the uninformed and prejudiced teachings about Indian people. Non-Native students at the university had virtually no knowledge about Native peoples and, hence, scant ability to question the subtle prejudices and racist teachings of their professors. This university, a place one counsellor called "a bastion of whiteness with a history of blatant and subtle discrimination against Indians," was educating many of the teachers for the Ferndale schools.[11] I am convinced now, as so many Lummis have insisted from the beginning, that Western Washington University played a large role in perpetuating stereotypes and negative attitudes about Indians. Even if some beginning teachers rejected the prejudiced opinions of their professors, some did not.

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[10] Maurice L. Bryan, Jr., "The College of Ethnic Studies at Western Washington University: A Case Study" (Master's Thesis, Western Washington University, 1993), 93.

[11] Ibid, 13.

The narratives that resonate throughout tribal communities about the political climate of a university is a kind of oral tradition. Many educators and administrators might dismiss such stories as legend or exaggeration. In my research, I found that the stories about anti-Indian attitudes at Western Washington University were very true. When placed alongside the documentary evidence, the stories seem to actually be understatements as they are testimony of the resiliency of Indian people to maintain their identity in the midst of such an institutional assault.

Currently there are other stories that are being told about problems for Indian people at Western Washington University. A professor at Western's Fairhaven College has been teaching a class on "experiential shamanism."[12] Tribal people from Lummi and Swinomish have been asking that this class not continue because of numerous problems having to do with context, authority, and, perhaps most importantly, respect. The professor has claimed the right to "academic freedom." The stories that revolve around this particular case deserve special attention--and, perhaps a separate paper. But, it is significant to consider that perhaps the assault Native people have experienced from racist teachings are not substantively different from the current violations of "new age" gurus attempting to appropriate aboriginal spirituality. Both offer simplistic explanations of American Indian cultural identity. And, both create barriers to Indian people feeling that their perspectives are welcome and respected in the academy. To characterize Native people as exotic does no less harm than to portray them as genetically deficient.

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[12] See Leslie Conton, "Experiential Shamanism in the College Classroom: Rewards and Challenges," Anthropology of Consciousness 7, No.1 (March, 1996) : 39-47.

Narratives about schooling in border towns--towns that border Indian reservations--reveal much about the sub-strata of Indian-white relations. Ethnographic studies that are analytical with regard to cultural values and power relations in these communities are vital first steps in the process of advocating policy and initiating educational projects. A good example of this kind of "macro-ethnography" is Donna Deyhle's work with Navajo youth. She brings forth the stories of both Navajos and Anglos and tests their fit within the theoretical templates of Ogbu, Erickson, Cummins and others. Her work provides an important reference and guide for anyone wanting to engage with Navajo education[13].

Tracing the sources of cultural transmission and attitudes of the teachers leads to an examination of the teacher training institutions in the region. This is where many important narratives about cross-cultural education can be found. These accounts along with the stories of Indian students and tribal community members provide the deepest and richest information about a setting. Educators and administrators who are willing to listen to these narratives will be in a much better position to initiate and advocate programs which might incorporate American Indian perspectives rather than ignore them. The deep and shadowy issues of Indian schooling can best be understood by listening to these stories. Without having information about the historic and political climate of an institution, educators will continue to be bewildered that their programs are so unenthusiastically received by tribal Communities. By acknowledging the genuineness of narratives about racism and anti-Indian ideologies, educators can gain access to a deeper layer of the cross-cultural landscape. Trying to develop programs without listening to and learning from these narratives is like looking only where the light is good.

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[13] Donna Deyhle, "Navajo Youth and Anglo Racism: Cultural Integrity and Resistance," Harvard Educational Review, 65, No.3 (Fall 1995) : 403-444.

# The Evolution of Maori Education in a Predominantly Non-Maori School

**Submitted By:** Mihi Roberts
Hamilton, New Zealand

# *THE EVOLUTION OF MAORI EDUCATION IN A PREDOMINANTLY NON-MAORI SCHOOL*

**Whaia te iti kahurangi**
**me ka tuohu koe**
**me maunga teitei**

**In ones search**
**for great things**
**if one has to bow**
**let it be to a lofty**
**mountain.**

**Mihi Roberts**
**Principal**
**Forest Lake School**
**Hamilton**
**New Zealand**

Forest lake School in 1978 was a peaceful stable, high achieving monocultural mainly non Maori school (10% Maori) The school was rather run down (built in 1926) but it had a special aura and character about it.

The community ranged from a few professionals a large percentage of tradespeople and a few unemployed.

Our whole school committee was all white and so were the staff (except me)

In 1978 The first Maori Initiative introduced was a kapahaka group (Maori Dance) of 20 children.

In the late 70's Labour Government introduced the Treaty of Waitangi as our founding document. This piece of legistlation was to have profound influence on my leadership of Forest Lake School in the ensuing years.

At that time I heard one of my contemporaries talk about Total-well-being based on Te Wheke Waiora, which was based on the premise that if all the tentacles were healthy then total-well-being would be achieved.

I based my school philosophy on Te Wheke Waiora. If a child who was physically, socially emotionally, and spiritually healthy he/she would achieve his/her intellectual potential.

Major changes were about to take place. The government introduced "Tomorrows Schools" which heralded the arrival of some major political changes which involved the devolution of responsibility from Education Boards to Ministries and School Committees to Boards of Trustees.

The learning institution was to be run by a partnership between the school and community through the Board of Trustees. Each institution would set its own objectives within those set by the state, write their own charter, handle their own resources and finance, and be accountable to a "review and audit agency".

The National Government introduced a ten point plan namely "National Education Goals". This was a ten point plan of desired outcomes for education.

The first eight points involved high standard of achievement, equal opportunities competence in literacy numeracy, science and technology. Clear objectives and the meeting of children's needs. Nine and ten were of special significance to the Tangata - whenua -

9. Increased participation and success by Maori through the advancement of Maori education initiatives, including education in Te Reo Maori, consistent with the principles of the Treaty of Waitangi.

10. Respect for the diverse ethnic and cultural heritage of New Zealand people, with acknowledgment of the unique place of Maori, and New Zealand's role in the Pacific and as a member of the international community of nations.

The National Administration Guidelines were implemented along with NEGS to serve as a blueprint for BOT to follow and involved the monitoring of student progress, ensuring that effective assessment and evaluation procedures are maintained and to analyse barriers to learning achievement.

In terms of property and finance the allocation of funds had to reflect priorities stated in the charter. The BOT had to also provide a safe physical and emotional environment for all students.

The New Zealand Curriculum Framework is the foundation policy for learning, teaching and assessment, it specifies seven learning areas, involving languages, mathematics, science/technology, the arts, social sciences, and health and physical well-being. It also includes eight essential skills namely communication, numeracy information problem solving, self-management, cooperative, competitive, social and physical skills.

When we elected our new Board of Trustees, the five successful members were all white, but four out of the five were bilingual parents. They were tremedous thinking enlightened people. They had the task of writing our charter which was based on Te Wheke Waiora.

Our Mission Statement was to provide quality education in a warm nurturing environment.

Our charter aims to develop in our children knowledge and lifelong skills in:

all major academic areas, to interact with their peers friends family other adults and children and adults who are different, healthy safe living, ability to cope with everyday situations, a wide range of sports, creative and aesthetic pursuits, the enhancing of their uniqueness, self esteem,peace of mind, consideration for others and their heritage.

Maori Rights were further extended in the 1989 Education Act. "Every charter and proposed charter is deemed to contain "(a) The aim of developing for the school concerned policies and practises that reflect New Zealand's cultural diversity, and the unique position of the maori culture; and (b) The aim of taking all reasonable steps to ensure that instruction in tikanga Maori (Maori culture) and te reo Maori (the Maori language) are provided for full-time students whose parents ask for it.

At this point we formulated five year developmental plans for the The Treaty of Waitangi Equity, Equal Opportunity and Property . All plans were Maori inclusive.

The school decided that all advertised teaching positions were tagged for bicultural empathy.

A Maori member was to be co-opted on to the board of Trustees.

Maori staff were targetted.

Buildings and property were to be culturally inclusive.

All school policies were to be culturally inclusive.

The Board of Trustees were to compile its first Maori Policy.

The Treaty was to be included into the corporate life of the school

In 1982 we set up our first Bilingual Unit. There were only 23 Maori children in the school but my "enlighened" pakeha parents elected to include their children.

**Outline of Maori Education Policy.**

**Mainstream.**

Basically the whole school was to operate under the Treaty of Waitangi Principles by:

- Being sensititive to Maori values and perspectives as they apply to our school
- Staff to become good models
- To use Te Reo appropriately
- Continually looking for ways to bring a Maori perspective to all our classrooms and areas of work
- To consult with Kaumatua
- To continue staff development
- To naturally integrate Maori waiata greetings art , craft and physical education show that we value Maori things.

- **Partial Immersion**
- Will cater for children who have not been through Kohanga
- The aim is to provide a sound foundation for Te reo but not necessarily fluency
- To develop competency in both English and Maori
- Percentage of Maori up to 81%

  The key word is *flexibility*

- **Total Immersion**
- All children must have attended Kohanga
- 100% Immersion - all subjects delivered in Maori
- All teachers must be fluent in Te Reo.

- In 1993 a bilingual secretary was appointed followed by a Maori caretaker
- In 1993 the Maori content had grown from 10% to 40%

- We have two parent groups one Maori and one Pakeha. Both groups combine when they need answers.
- We now had 4 Maori male staff and 5 female Maori staff - In 1995 we appointed a Maori female Deputy Principal
- Our third Board of Trustees includes 3 Maori - academics, one of Maori origin and two pakeha members - Again we had a wonderful group who were completing the complex tasks like the sorting out of insurance and copyright,and privacy issues
- Ideally Maori resources must be produced along with English resources
- So every effort was made to include a Maori Dimension, in all resource ventures, in all curriculum, administrative documentation etc.

In 1996 the Maori Community assisted the school to build a Maori Community Centre. We are due to acquire three new classrooms due to a huge increase in Maori students (51 % ) We now have over 80 out of zone pupils- some travelling long distances to be educated in Maori.

Since the World Indigenous Conference I have reported back to my staff, my Principal's Association, Teacher's Groups, my Board of Trustees, (everyone who would listen to me).

My staff have spearheaded a major initiative and that is the inclusion of prayers(karakia) at the commencement of all meetings.

One of my BOT members has established the same procedure at BOT Meetings.

The underlying purpose for the inclusion of a Maori Dimension in this school was to achieve Total Well Being for all of our children especially Maori.

Following are the results of a Standard 4 (year 6) School Reading Evaluation

## ANALYSIS OF READING TESTS FOR YEAR 6 CHILDREN

| | | | | | |
|---|---|---|---|---|---|
| Mainstream | | | | | |
| 11-13 years | 11-13 years | 9-10 years | 9-10 years | 8-9 years | 8-9 years |
| Boys | Girls | Boys | Girls | Boys | Girls |
| 10 | 11 | | | | 1 |
| Partial Immersion | | | | | |
| 3 | 5 | 4 | | | |
| Total Immersion | | | | | |
| Fluent 2 11/13 | Fluent 2 11/13 | Fluent 1 9/10 | Fluent 1 9/10 | Early Rdg 8-9 | Early Rdg 8-9 |
| | 4 | 2 | | 1 | 1 |

Partial and Total Immersion Maori girls compared very favourably with Mainstream Pupils

3 Maori boys were up to standard and the remainder recorded at a slightly lower rate in English

However Partial and Total Immersion children are able to read in two languages, and therefore should be considered advanced.

## CONCLUSION

My Whanau believe that "wairua" or "spirituality" is what makes our school successful and unique.

## WHAT FACTORS CONTRIBUTE TO THE ACHIEVEMENT OF WAIRUA?

The Treaty of Waitangi has been our guiding document since the late 1970's.
A Maori dimension has been included in the selection of staff, resources, property, administration, curriculum delivery, BOT elections, school organisation, e.g. assemblies, welcomes.

- Maori Tikanga (values and traditions) are observed in the classroom.
- Maori staff are targeted for vacancies. (There is a serious shortage).
- Maori staff and children determine what is best for Maori, and mainstream staff do likewise.
- All staff work together on matters or problems facing the whole school.
- All staff must be on the kaupapa (own the philosophy).
- Powersharing is not easy, but most staff have been here for a while so that must count for something.
- A three strand school is not easy to teach in because everyone has to consider two cultures and three ideologies.
- All of my permanent staff are experienced teachers, and this is a tremendous advantage.
- Empowering children is a major goal as many children arrive at school with low self esteem.
- We do this by continually showing them that we value them, (they are our treasures) by providing avenues for success. Emphasis is placed on Maori performing and visual arts and sport. Success in these usually results in the confidence to tackle academic subjects.
- Maori children use a combination of learning styles (visual, auditory, and kinaesthetic).

- Our ancestors were versed in science, navigation, maths, technology, poetry, storytelling, medicine, etc. They were very spiritual. They were entrepreneurs and owned businesses - trading ships etc.
- As the Pakeha numbers grew, they removed the economic base from our people, stripping their wellbeing and reducing them to mere shells of what they were.
- The task for educators is to try to find the systems that were so successful for Maori and use these systems to improve achievement rates.
- How did they know there were rings around Saturn?
- Maori technology is a base that we must study.
- So far we have found that some Maori children plateau at 8yrs old and start to extend at Standard 4.
- My Deputy Principal of ten years Mike Rogers (my confidante and loyal friend) often answered some personal concerns that I had. I always believed that I had 3 parts to my brain. Mike said. "You have" - "The first section is the lizard brain when you feel as if you know nothing - there is an interim stage where the "penny begins to drop" and all of a sudden there is a "dawning". Perhaps thats where we have to start with our children. I do know that if I repeat things aloud to myself eg phone numbers I have a much improved retention rate (auditory perception) I was a child once along the way. Some Maori boys tend to falter. They, like most boys are practical and prefer sport to homework - but why can't they enjoy sport and make progress. Heaped on their shoulders could be the further burden of how they see the printed word - (Dyslexia). Multi-level classrooms cater for those with learning difficulties. In this environment they can move at their own pace with out the shame of being "held back" if they don't reach the required standard.
- The preferred methods of delivery being in whanau or social groups, tuakana/tena, etc.
- We hold mass meetings when any serious incidences of negative behaviour occur, and the children have input.

About the eighth tentacle - hitherto mainstream children only, tended to achieve their intellectual potential. Maori children are up there too now. We test partial immersion children using Pakeha Tests. There are no Standardised Maori Tests as yet. The results are quite interesting at times. Sometimes Maori children top the whole school.

Perhaps other Indigenous Minorities have solved the assessment and Evaluation Dilemma.

There is another powerful dimension to this school and these are our Pakeha partial immersion children and their parents. Our first group of children both Maori and Pakeha are now at university. My Pakeha children are scoring high in the reo, and I am sure that should they become leaders they will play a major role in the changing of attitudes and the promotion of the Treaty of Waitangi Principles.

Goals for the Future.

Kia ora koutou katoa.
Ma te Atua koutou e manaaki.

Ki mai ki au,
"He aha te mea nui I tenei ao?
Maku e ki atu,
He tangata, he tangata, he tangata!

If you ask me, "What is the most important
thing in the world?"
I should reply "People, people, people".

# Creating a Culturally Safe Curriculum

Submitted By: Dianne Roberts
Kathy Watson
New South Wales, Australia

# 1996 World Indigenous Peoples Conference

## Creating a Culturally Safe Curriculum

**By Dianne Roberts and Kathy Watson**

### Introduction

I'm a Thainghetti Woman, my country is in New South Wales on the McCleay River, near Burrul-Bulli Mountain. It is a beautiful picturesque valley near the coast. When I was a child, my grandfather managed the land and grandmother taught the children. Education in those days meant respect for the environment, eating bush foods, caring and sharing, and responsibilities for extended family. Our definition of education was 'Bubba's knowledge'.

In those days formal education was not allowed for Aboriginal/Koori children but my mum and her sisters decided to set up a school for us and encouraged relatives to stay in the area so they could set up an Aboriginal school. Mum always told us stories and our uncles who travelled away to work came home with stories and gifts to share. Mum wanted us to get a good education and do something with our lives.

Then the government fenced the property, calling it *Mission* land and told us we could not leave without permission. The government people brought in an unqualified teacher to teach in this Mission school but the teacher actually just let the children play and swim all day. My mum wanted the best education for the children so she challenged this 'teacher' and demanded a real teacher. Then a qualified teacher was sent to this Mission school just to keep the mothers happy.

After sixth class at the Mission school, we were sent by bus to the nearest high school 70 kilometres away. All the Aboriginal children were given a diagnostic test and put in the underachieving class. Attending this high school caused culture shock because the other students were horrible, using racist language and the curriculum was culturally biased. The only way to survive the 70k daily bus ride was to read library books on the bus, so I read and read. I left this school after twelve months.

Mum planted the seed and inspired my vision for a 'culturally safe' education. Many years later after I became a mother, I started work as a volunteer in the Armidale Save the Children Fund Aboriginal Preschool, then became a teacher assistant and completed my Bachelor of Teaching degree. After eighteen years of working at this preschool, I wanted to promote the idea of 'culturally safe' education and to change the hierarchical system to a collaborative, self management structure [see figure 1].

[insert figure 1 here]

### Minimbah - A Place of Learning*

Minimbah is located in Armidale, a rural city with a population of 21,500 people. For more than a hundred years it has been an important educational centre, with boarding schools, a teachers' college and a university. Over the past twenty years, the Aboriginal population has gradually increased from about 600 to 2500 at present. Most Aboriginal families live in government or privately rented houses throughout the town, while there are twenty-four households on the small Reserve on the edge of the town where the school is located.

When my Bachelor of Teaching degree was completed in 1987, I was appointed the first Aboriginal Director of the school. This change provided the opportunity for self management by the local Aboriginal Management Committee which then promoted parent, staff and community input. Improved parent and family involvement in the preschool was essential following the policy change from outside control to self management. Even though I had worked in the preschool, this was a new situation, and a challenge. Since this was not my county, I needed to get to know the people in the Armidale Koori community in a more active way. This challenge prompted my vision of Minimbah as a community "place of learning" and culturally safe education.

Minimbah currently has thirteen Koori staff members, most of whom are employed on a part-time basis. The present enrolment at the school is 70 children, including children from diverse backgrounds, Koori, Fiji, Polynesia, and Pakistan. The children are enrolled in three sessions: three-year olds, four-year olds and the five-six year olds Transition class.

There are five different Koori clans in Armidale, each having their own unique sub-culture as well as the culture which is shared. The important thing for the school is to focus on the positive overview of Aboriginal culture. Up until we started this program, I felt that 'culture' had not been adequately emphasised. Now activities are designed to complement the attitudes, values, and expectations of home to help children "build their basic senses of trust, security, and stability on cultural foundations learned at home" (Phillips, 1995).

Our aim is to teach an Aboriginal cultural program to a group of Koori children whose parents lacked the understandings of the formal educational process because it was largely outside of their experience. I have always been clear that the Minimbah parents dearly love their children and they have supported any positive efforts we make to teach Aboriginal culture and to build Aboriginal identity. In doing this I have the special advantage of being a Koori in a Koori community. This gives me a special knowledge of people's interests, attitudes and abilities. Through social interactions such as cultural days, sports days and BBQ's, I can gain understanding and tap into their interests and concerns.

Over the years, since the school has been self-managed, role models have become very important in building identity and positive self-concepts, not only in the children but in many of the parents as well. The school environment to most Aboriginal people was almost foreign. To make it open and friendly we had to establish an environment that was not so structured that people were afraid to come in. Instead it needed to be a place where people felt comfortable. We had to plan a program that was going to involve the whole staff and to encourage them to be aware of the parents' feelings and fears.

## The Program

Creating a culturally safe curriculum relevant to the culturally diverse needs of the community meant understanding this community. It has been very important over the years to get to know the local Koori community, the clan groups, the kinship connections, and who are the spokes people. After much consultation, we were able to find the 'gurus', that is, the key people who hold respect, who knew most of the family groupings within the town and who interacted with people from the wider 'white' community.

Our first step was to find out which clans the children belong to by inviting someone from each of the different clans. For example, one person might come in and tell a yarn. Another one might sing a song, or cook a damper, or do Aboriginal screen-printing. When people were invited in, the children were encouraged to ask questions and in this way the family trees where created. Photographs were taken of each person who came in and these were also placed on the display boards so that children could recognise their family members.

Parents and elderly relatives are the main resource when planning a cultural program. We encouraged parents to be part of the overall planning. Their contributions and ideas were collected and placed in resource files to be used when needed. Because parents and elders often take a while to explain some issues, this meant that we needed to go through their explanations three or four times sometimes to gather significant information.

Respect for each other's differences can challenge our simple ideas about equality and a fair go for everyone. We all have to face questions like: "Why can't they just be like the rest of us? We have our education structures, Why won't they participate?" Minimbah aims to educate people to have a more positive appreciation of and respect for the complementary diversity of others. Minimbah also offers Kooris the opportunities to preserve their cultural identity, talk about issues, have information on Aboriginal Studies and Aboriginal Cultures and guarantees Aboriginal and Torres Strait Islanders a place of belonging in school education life, now and in the future.

## Parent Involvement and Self Management

The following describes our current efforts to promote community links at Minimbah and "to show that by involving parents at an appropriate level they make a valuable contribution to the preschool and they increase their own knowledge, skills and self-esteem" (Roberts, 1995).

The main focus for creating a culturally safe environment has been the shift from a hierarchical structure, to a participatory, collaborative structure where responsibilities are delegated and shared. "To get to know the people of the community I needed to get the school operating in a way that parents felt comfortable about coming into this school environment. I had to set up the school to match my vision. This vision meant a shift from home, school and community as separate spheres to inter related spheres with Minimbah at the centre, as shown in the figure below (Roberts, 1995)."

[insert figure 2]

The children who are sent to our school are taking their first steps outside of their extended families into the wider community. I felt the first task was to build the parents' trust, as an Aboriginal person taking on the fully responsibility of running the school. We then set out to design activities for parents that would raise their awareness and make the children's adjustment to school smooth and easy.

Minimbah staff have consistently acknowledged the importance of parent and family participation and recognise the necessity to sensitise parents to the literacy needs of their children. Initially, we organised a series of five one day workshops for parents and family members to introduce Minimbah beliefs, values, aims and objectives [see Appendix] The workshop series was organised to cover a variety of topics from Otitis Media, participating in the Minimbah management committee, promoting literacy skills, to preparation of relief staff. The workshops provided an atmosphere for working together and have helped to break down walls of misunderstanding and bring the community together through their children.

Some workshops with parents were conducted concurrently with staff development activities for emergent literacy teaching. At a workshop for the preparation of relief staff, we showed them how to make play dough, how to set up a playground for the three year old or the four years old groups whose needs are different. We also invited guest speakers from the School of Education at the University of New England to discuss topics including the value of storytelling and shared book reading.

## Activities Encourage Family Involvement

The development or purchase of culturally relevant materials is an ongoing process that provides an opportunity for family involvement. We are fortunate to have talented family and staff members who can contribute personal artistic skills to create teaching materials and share artefacts and traditional stories. Few Aboriginal families in Armidale speak a traditional language, so the curriculum focuses on developing English language skills as these skills are considered a crucial foundation for later learning.

We have singing, storytelling, science presentations, cooking, art projects and field trips as "real experiences" to develop language skills. The children hear many good quality children's stories and experience many non-fiction books relating to themes covered in the program. Through these experiences, the children become aware that books contain information and can be entertaining too. These shared book and storytelling experiences and are used to establish a warm and trusting environment for children where they can participate in discussions, questioning and story retelling (Watson, 1994).

Parents and family members are invited to participate in any way they feel comfortable to maintain the links between home-community-school. They can contribute by telling or reading stories, sharing artefacts, cooking favourite foods to share, sharing artwork or songs and assisting with field trips.

We encourage opportunities to share and learn from each other. These culturally relevant experiences link their lives with the literacy skills needed in school and also help develop the idea of the school as the centre of three spheres - home, community and school.

Video and photographic books have recorded the ways that parent and community members participated during the year. The videos and photos were taken during projects and activities related to each theme. These will become teaching tools next year for new parents and children attending the preschool. The photographic books will also be used as picture books for shared reading sessions. Parent feedback at the Friday Staff Development meetings and Management meetings revealed the effectiveness of the approaches used at Minimbah for parent involvement and early literacy development.

Over the years Dianne has heard arguments against parent involvement. One of these was the negative expectation from some non-Aboriginal people and some Aboriginal staff members that you cannot get "blackfellers' to school. Others thought that Aboriginal parents had nothing to offer. The experience at Minimbah has proved this to be untrue.

Many years of experience at Minimbah have shown that by giving families opportunities and building their trust, they will contribute to the school. Dianne's basic idea was to equip parents with knowledge and skills of how the wider education system operates through a growing understanding and involvement in the running of *their* preschool. As of result of personal involvement, some parents have become more aware of the value of education and have been able to assess the social development and readiness for school of their own children in relation to non-Aboriginal children of the same age. The level of family involvement is very high in a variety of areas as a result of the workshops and policy of "self-management".

All students have the right to maintain their own identity. Through our school they have a free choice to integrate into the surrounding educational environment. No Australian needs to be alien to the educational structures which are common to the majority of Australia - for we all belong. We all need a place that we can call, “My Place”, My School.

Dianne attributes the success of Minimbah to her belief that teachers should not be *"power brokers'*. She promotes the idea that more responsibility for the children's learning is placed in the hands of the Aboriginal community. The policy is one of self-management. *It is 'our' school, not mine. If the Program is a success, everyone is involved.*

**NOTE:** The Literacy Nest Project was partially funded in 1995 through the Teacher Researcher Scheme of the NSW Children's Literacy & ESL Research Network which is supported by the National Languages and Literacy Institute of Australia. Dianne and Kathy have worked together as Teacher Researchers since 1994. In 1995 Minimbah gained registration as an Independent Primary School. The vision for *Minimbah - A Place of Learning*, includes an early childhood centre, preschool, primary school, parent education centre, nutrition centre, cultural nest, literacy nest and garden with bush foods.

**Dianne Roberts, Director of Minimbah School**
Dianne received the Order of Australia Medial in 1984 and the J.A. Sutherland award for services to education in 1993. She is a leading figure in Aboriginal education in NSW and is known nationally and internationally for her innovative work. For more information contact: Phone - 61 67 724 853, Fax - 61 67 722 040

**Kathy Watson, Lecturer in Education**
Kathy teaches courses relating to early literacy development, children's literature and curriculum for culturally diverse classrooms. For more information contact: Dept. of Education Studies, University of New England, Armidale, NSW. Australia. Phone - 61 67 733 843, Fax - 61 67 733 877, email: kwatson@metz.une.edu.au

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## Appendix

### Minimbah Beliefs and Values

We believe in our spiritual connection with land and we value all Aboriginal nations custodianship since time began. We value the elements fire, air, earth and water, vital to our lifestyles and those of our ancestors. Nurturing is central to our beliefs.

Our beliefs and values provide the foundations for our aims and objectives. curriculum is developed in response to our beliefs, values, aims and objectives. We regularly review our processes to maintain flexibility of values and beliefs that we hope to continue and foster as part of our Aboriginality.

These include:

Learning about where I come from and loving "my" country.

Nurturing of each other and of our environment.

Maintaining our cultural identity.

Maintaining kinship and community involvement.

Respecting our elders.

Being aware of spiritual and guardian links with land and traditions.

Honouring our ancestors and paying respect to our traditional values.

### Minimbah Aims and Objectives

1. Provide a friendly, welcoming environment for students, staff, parents and visitors.

2. Provide a caring, secure environment where each individual has a sense of self worth, of dignity and of belonging.

3. Provide encouragement and opportunities for growth. change and development for all who participate in the school.

4. Provide a nurturing environment to foster a sense of self fulfilment and joy.

5. Provide positive health practices which enhance active, healthy. minds, emotions and bodies.

6. Provide role models in health and education practices for community well-being.

7. Provide opportunities for a variety of interactions between Minimbah students, staff and parents with the wider community.

8. Provide a positive attitude toward traditional and contemporary Aboriginal beliefs, values and activities.

9. Provide opportunities to learn about the respect the variety of Aboriginal cultures, as well as other cultures and belief systems.

10. Provide programmes to equip us to be "part of the solution. not part of the problem"

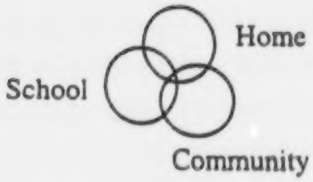
11. To provide and promote all aspects of childcare and children's services to the community.

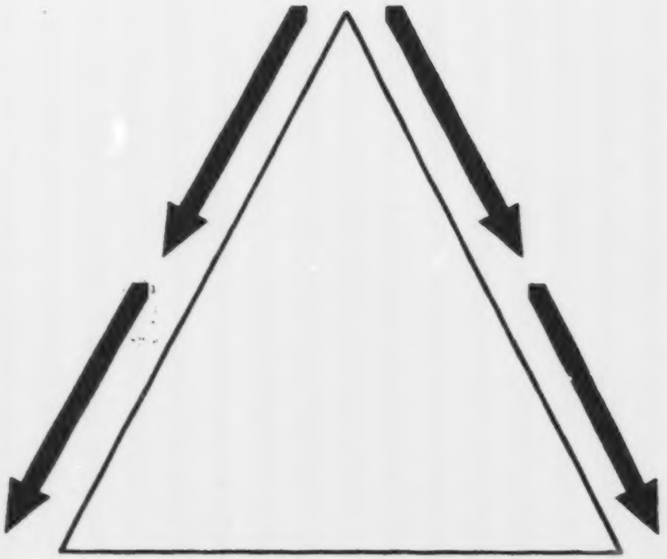
12. To operate and manage a community based, non-profit multi-purpose children's centre within the requirements of Department of Employment, Education and Training and Dept. of Community Services on behalf of the Armidale Municipal Council.

Figure 1

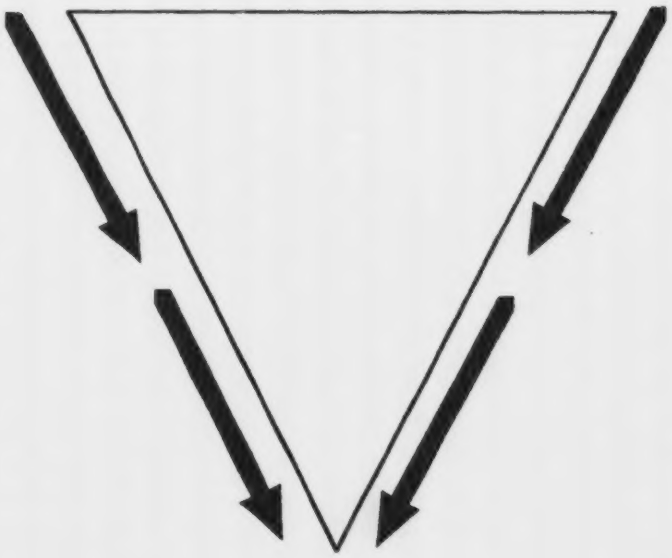
Insert diagram of
Hierarchical Sharing

Figure 2


Home
School
Community



Hierarchical



Sharing

# The Strelley Community School Nyangumarta Language and Cultural Maintenance Program

Submitted By: Richard O. Routh
Edith Cowan University
Western Australia

# The Strelley Community School Nyangumarta Language and Cultural Maintenance Program

Richard O. Routh

Edith Cowan University

Western Australia

Paper for presentation to the World Indigenous Peoples Conference -
Education 1996, Albuquerque, New Mexico,
June 17-21, 1996

# The Strelley Community School Nyangumarta Language and Cultural Maintenance Program

by Richard O. Routh

The Strelley Community School is an Aboriginal Independent Community School, the first one established in Western Australia in 1976 and remains the oldest continually operational school of its kind in Australia . The Nomads Charitable and Educational Foundation is the school authority responsible for articulating school policy and administration.

There are now thirteen Aboriginal Independent community schools in Western Australia and twenty three nationally. (Mack,1995) They share a common philosophy of being non-government school systems created and administered by the community. Parents and students have a pro-active role in determining school policies.

## Historical Background - From the 1946 Strike to the 1976 School - an epic struggle

Strelley Community School is situated in the far northwest region known as the Pilbara - a hot, dry, desert environment. A policy of bi-lingual education is the foundation of the Strelley educational philosophy. In the words of Don McLeod, "the linguists hired by the Nomads are the servants of the traditional language authorities, not their masters." (McLeod, p.138) Don McLeod, now eighty eight years old, continues as a mentor and spokesperson for the Nomads in regards to their pastoral, political and educational interests.

Known as the Strelley Mob or McLeod's Mob, the community is famous for the 1946 Pastoral Strike, in which Aboriginal workers on the cattle and sheep stations went on strike for fair wages and working conditions for the first time in Australia. Don McLeod was a key figure in the strike's organisation. It is often said that the Mob are still on strike today as they never returned to work as labourers for the Pilbara station owners.

The Strelley Mob are rarely credited for a series of major historical Aboriginal initiatives towards achieving independence from the dominant Australian culture: industrial wages equity, land rights, pioneering the mining industry, and the topic of this discourse - preserving their culture and language by establishing the first independent Aboriginal controlled school, in an historical era when government and religious institutions tightly controlled Aboriginal education with the policies of assimilation, which effectively ignored Aboriginal language and culture, and concentrated on western world views. In the words of one former student at the New Norcia Mission in Western Australia, "We used to have to learn Latin and religion but we were never told anything about our Aboriginal culture, or that we were actually Aboriginal." (Ashworth, 1995)

After years of hard work in a range of enterprises, the Mob purchased Strelley Station in 1971 and over the next decade established a number of communities on pastoral leases where school annexes were located. The school is the social centre of each community.

In 1976, Strelley Community School commenced under the guidance of the Elders and Principal John Bucknall and his teacher-linguist wife, Gwen. The Bucknalls are still associated with the School, as consultants, working on educational policies and providing induction training for new teaching staff. Gwen Bucknall developed teaching strategies in consultation with Aboriginal teachers and linguists that will be elaborated on shortly.

## The Nyangumarta Language Faces Many Challenges to Survive

In the Pilbara region, there were 28 languages spoken, known by linguists as the Pama-Nyungan family. With the pressures of European settlement, many of the languages have become extinct. Nyangumarta remains one of the strongest languages of the desert region. It is one of the six groups of the Pama-Nyungan family, known as Marrngu. (Sharp, J. & Thiebserger, N. 1992)

The Strelley School has maintained a strong Nyangumarta language program throughout its history. In the 1990's, a combination of social factors are challenging the maintenance of the language with the youth. The advent of western pop music, ubiquitous in car radios, home stereo via commercial cassette bombards the senses, along with TV and video. American popular culture has invaded the outback, along with the cult image of rock stars, basketball heroes. Aboriginal youth admires Bob Marley, Michael Jordan and many other pop and sport icons. The "times are a changing" in the remote Strelley communities. The Elders worry about the introduction of slang words and mixtures of English and Nyangumarta words not pronounced properly. The school is viewed as the formal social system to keep the language strong.

The Aboriginal teachers responsible for language teaching interviewed Elders about the way young people speak the language and made the following comments on the situation:

**Doris Thomas:** The language is getting mixed with English and Nyangumarta. They want kids to learn real Nyangumarta because now Nyangumarta is getting weaker.

**Beryl Ponce:** The old people want the children to speak real Nyangumarta and not put any English words in their story.

**Elsie Ginger:** Children make up their own words and sometimes they borrow words from English.

**Stuart Ingie:** The childrens' pronunciation is bad because the older people are not insisting on the proper word. It's up to the Aboriginal teachers to make sure the kids say the words the right way. Older people hope that having many tribal ceremonies will help save the situation. (Buchanan,1993)

In the summer months, from December-February, young men continue to pass through traditional "Aboriginal Law Business" or initiation ceremonies. During these periods of the year, practice of cultural beliefs and language are dominant.

In the remaining months of the year, a number of the youth are lured into regional towns and join the fringe dwellers many of whom are alcohol dependent. Alcohol abuse has been a major enemy of the people, causing poor health, crime and imprisonment.

Given this social milieu, the school stands like an island whipped by storms, boldly holding its own ground and winning some back. Critics of the Strelley School in the 1990s, including some ill-informed Australian government offficals, lacking an educational awareness, said there was too much emphasis in the school curriculum on the teaching of Nyangumarta. They advocated more instruction in English or other subjects. In day-to-day practice, quite a fair balance is maintained to ensure both languages are taught.

The philosophy of the school is steadfast in its determination to remain bi-lingual. In fact, English is taught as a second language, a solid reminder of the true first language. To ensure the survival of Nyangumarta a number of innovative strategies were formulated from 1993-96. These included special focal activities on field excursions, CD-Rom computer technology, video and book production, written-oral expression, singing and songwriting, art, photography, mapping exercises and challenging student work in and outside the classroom. Of course, many of these activities were ongoing and the 1990's work enhanced the existing traditions.

## The Focal Activity Approach

The Elders of the Strelley School Commitee, agreed in 1993 to begin a series of "Culture Camp" field excursion experiences. In what may be termed a "concentrated Nyangumarta language approach" based on focal activities. The focal activites involved a variety of learning experiences. "Focal activities are designed to provide/facilitate an environment and context in which children can learn as they gain meaning from a given situation. On returning to school these learning experiences are consolidated and recorded." (Bucknall, 1993) The walls of the Strelley School Primary and Secondary classrooms portrayed a collage of data representing a stimulating outpouring of student expression in Nyangumarta about their travels .

Strelley School was comprised of four annexes in the mid 1990's. Warralong was the administrative centre and location of the Literature Production Centre.The other schools were based at Mijijimaya, the most remote school on the edge of the Great Sandy Desert, Woodstock, and Strelley Station. In each of these locations, a small community exists with children attending from pre-school through to secondary levels. The four annexes joined forces to unite during the "Culture Camp" weeks, all participating in the same types of language activities. Woodstock, however, on some occasions, developed their own camps to introduce a new program promoting Yinyjiparnti language. (Note: the preceding spelling of Yinyjiparnti is the preferred way of the Woodstock, or Mumbultjari community.)

## The Aims of a Culture Camp:

1) To speak Aboriginal languages , principally Nyangumarta and Yinyjiparnti during the camp.
2) Aboriginal community Elders and teachers were responsible for educational focal activity objectives. The teacher-linguist played a key role in supervising and recording all focal activities. Students conducted the taping of stories, oral histories for later transcribing back at school.
3) Consultative Process: all decisions regarding educational purposes and the itinerary were based on concensus amongst Aboriginal teachers and the community. The Principal assisted with facilitating meetings and the logistics of supplies for the field trip. This pre-planning stage was initiated at the start of academic year and lasted several weeks with numerous meetings to discuss all issues. -
4) Historical/cultural perspectives: The itinerary for each field trip included stops at historical sites, both traditional and contemporary and included mining locations and significant food resource gathering places.
5) After the camp, school class work, one quality session per day, was devoted to the learning experiences on the camp. Story telling and singing, visual arts, mapping, written expression formed the basis of lessons from primary to secondary levels. Students also explained in English to non-Aboriginal staff the details of their experiences.

## A Brief Profile of the Key Aboriginal Educators and Elders

The success and design of the culture camps were the result of the work of a number of community members. The following information is a concise account of the roles of significant educators.

**Monty Hale:** The Marrngu Principal of Strelley Community School. Monty learned to read English from jam tins as a boy and was taught the orthography of Nyangumarta by Professor G.N. O'Grady, a Canadian linguist, in the 1960's. Monty's role in the Nyangumarta Program is varied and instrumental. He takes a keen interest correcting student work for spelling and grammar and pronunciation in oral communication. At significant sites, students sit in a circle and listen as Monty tells stories, many of which review the history of the Mob. Monty writes and edits articles for the school newspaper and the Literature Centre. He has written school books and is currently writing an autobiography and compiling a dictionary of 'old' Nyangumarta words that are seldom used in vernacular conversation.

**Fred Bradman:** Artist-writer-teacher at the Woodstock or Mumbultjari School annex. Fred is an animated teacher who also illustrates in pen and ink and writes stories for students. He has been involved in the revival of teaching the Yinyjiparnti language with Gordon Pomeroy, another Aborginal teacher. Fred's lively classes have students speaking fluently. "Fred uses a variety of techniques to encourage his students along the road to literacy. Fred's experience and skill make him one of the best teachers of Nyangumarta." (Hunt-Smith, R. 1994)

5.
**Snowy Judamia, Billy Thomas, Crow Yougarla** are Elders responsible for individual communities and have input into school curriculum and the organisation of culture camps. These men were involved in the 1946 Pastoral Strike and are regarded as respected Aboriginal Lawmen. They are custodians of law, stories, songs and dance. Their involvement in the Nyangumarta language program is one of the most significant factors in the success and quality of community involvement.

**Beryl Ponce, Elsie Ginger, Doris Thomas**
A number of women in the community work as Nyangumarta teachers and have considerable input into the school curriculum and activities on the culture camps. Young women, after secondary education, have been employed as teachers.
Beryl Ponce, Elsie "Jititi" Ginger and Doris Thomas have all attended Bachelor College teacher training courses, and are responsible for classroom teaching of basic reading and writing of Nyangumarta and other aspects of the curriculum. They are supported in their work by a number of women who are highly respected in the community, including Rosie Oberdoo, Mae Larry, Selina Mick, Biddy Bunwarrie and many others.

The community strongly supported the culture camp concept and the school on wheels visited many sites in the Pilbara. In the summer of 1994, there was general alarm from the resident Nurse when the campers were overdue and the temperatures were over 40 degrees celcius. The Mob were camped beside waterholes in the very remote Skull Creek region, where the historic meeting of Aboriginals from the Northwest first met to discuss the strike in 1942. There were 23 different language groups at this meeting that lasted six weeks. (McLeod,p.40-41)

The students had an extensive history lesson, at the site, where it all happened. The Elders re-enacted history, making it come alive again and of course they made a safe return. One can imagine how much more interesting this oral tradition might be compared to reading about it in the printed page.

## The Role of the Teacher-Linguist

Richard Hunt-Smith commenced work in 1993 as the teacher-linguist for Strelley. He is still continuing in this position, as well as being Acting Principal. He travelled with the Mob and assisted with documenting the language work on the camps and the follow up classwork. His reviews of the camps, published in the "Mikurrunya", the School's quarterly newsletter, explain the key strategies involved in Nyangumarta language maintenance:

> The year 1993 is a particularly important year for the Strelley Community Schools. It is intended that the context for education in the mother-tongue will be provided through a series of focal activities the richness and variety of students' work flowing from these experiences attest the power of place and language in the lives of the Marrngu and the resonances which pass from generation to generation. (Hunt-Smith, R. 1993)

6.

## The Role of Consultants

For twenty years, Gwen Bucknall has worked with the Strelley School, as a teacher, Principal and in recent years as the main consultant for developing the Nyangumarta Language Program and assisting with literature production. She played a major role in pre-planning and implementing the new Nyangumarta Focal Activity program. In addition to Gwen Bucknall, a number of other talented linguists and consultants, including the staff of the Aboriginal Independent School Support Unit, have provided valuable contributions to the language program.

In 1993, Gwen Bucknall wrote a review of focal activites that pointed out the achievements of the culture camps and recommendations for the future. A selection of her comments included:
Positive Outcomes
1) The excursion allowed students to participate in a culturally appropriate activity
which provided a forum for utilising their more traditional social roles away from the pressures of camp life.
2) Students were given many opportunites to practise story telling and retelling.
3) Community members, throughout the excursion and during the follow up activities , provided historical and traditional information for students.
Recommendations:
1) That pre-planning including the aims and objectives and ways they are to be achieved, be an essential part of the focal experience. It is necessary for the community members involved including the Aboriginal teachers, the teacher Linguist and Principal to meet regarding these matters prior to leaving.
2) That the language environment be developed with maps, charts, photos and negotiated texts prior to students initiating independent writing.
3) That consideration be given to students learning how to record activities, take notes throughout the excursion with activites such as collecting and recording details of plant, rock samples, outline of story, who told it, where, etc., sketches of maps, significant features. The above could be initiated throughout the excursion and students could be set a number of tasks prior to leaving, placing the responsibility of learning back on the students.
4) Following the presentation of final student work on display in the school to the community, an evaluation be made regarding the effectiveness of the focal activity in terms of changes that might be made and features to maintain. (Bucknall,1993)

## The Literature Production Centre

Books in Nyangumarta are produced and stored in the Literature Production Centre at Warralong. An extensive collection exists; there are approximately three hundred titles of mainly illustrated books for students of all levels to use for readers in class. The stories cover many themes, from the "Pupuka" frog series, to everyday events, fantasy, animals - a wide range of genres.

"The production centre at Strelley is the heart of the education system. Adults, particularly those in charge of bi-lingual programmes, dictate the content of books, newspapers and other productions. All of these must be approved by the school committee before they can be used with the children. The result of this arrangement is that a number of adults now read and write Nyangumarta.." (McLeod, p.138)

Over the twenty years, many talented Literature Production Supervisors have worked with the community and teachers to create new works. In the 1970's an off-set press was used, now the computer or photocopier or professional printers are utilised. Young people have been trained in the skills of book and newspaper production. Each school term the "Mikurrunya" newsletter is published. The "Mikurrunya" is often tri-lingual and covers key aspects of the school activities. The written maintenance of Nyangumarta is strongly preserved by the Literature Production Centre.

## The Advent of New Modes of Production: CD-ROM and Video

In addition to paper creations, computers, scanners and software were purchased with a Commonwealth government program to introduce new technology to schools. Staff were in-serviced on methods of producing a CD-ROM in 1994. The first one was titled "Waparnu " and was based on an existing, recently produced booklet generated by a story illustrated with colour photographs of a sea osprey and its nest. Students found this new medium of expression fascinating and a novel change from previous teaching resources based on the print medium. Their computer literacy and interest in writing in Nyangumarta has been stimulated by CD-ROM projects.

Video production was also made possible by special government funding for remote schools provided by the Priority Country Areas Program. In 1993 the video "Warrarn" was produced under the direction of teacher Brian Deutschmann. The whole film is narrated in Nyangumarta and Yinyjiparnti and features students, Aboriginal teachers and community members. Secondary students assisted with the filming and editing at David Batty's Desert Pictures studio in Broome.

## Is the Strelley Experience Relevant to Other Indigenous People?

Many Indigenous people share the aims of preserving their languages despite myriad social pressures of the current times. Many forces have been at work to weaken the Nyangumarta language, but in retrospect the path of the Strelley Community School can be seen as positive in encountering the challenges and creating educational policies to enrich and preserve Nyangumarta and now Yinyjiparnti language.

It may be relevant to conclude by reminding educators to "listen to Aboriginal voices," as John Bucknall stated as a basic rule to follow, "listen and listen carefully for the group's hopes, expectations and educational plans." (Bucknall, J. 1982) In this fascinating field of Aboriginal language maintenance, it is imperative for teachers and linguists to hear the message from the community through extensive consultation and negotiation in conjunction with them before organising vernacular language programs.

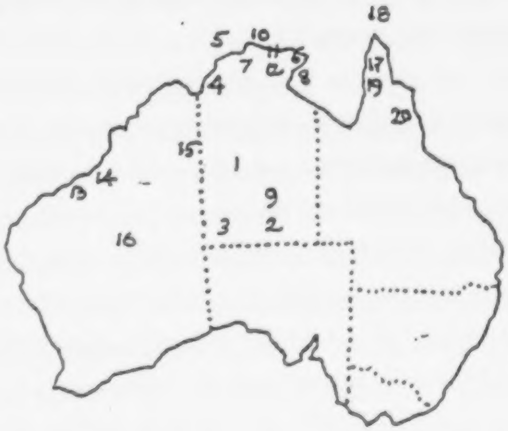
The techniques of language maintenance and Aboriginal control of educational policies developed by Strelley Community School are worthy of consideration and implementation in other Indigenous Schools.

Essentially, the focal activities on the culture camps turned the school curriculum over to the oral traditions of Marrngu Elders and teachers. They returned the well travelled students to their school classroom with new knowledge and experiences upon which to keep the language practice thriving in many modes of expression.

**Biographical Note:**

The author worked from 1993-1994 as the Principal of Strelley Community School and is still in regular contact with former colleagues working in the school.

## MAP OF AUSTRALIA - Strong Languages



| | | |
|---|---|---|
| 1. | Warlpiri | 3,000+ |
| 2. | Arrente dialects | 3,000+ |
| | Western, Eastern Arrente | |
| | Anmatjirra | |
| | Alyawarra | |
| 3. | Western Desert (E) | 3,000+ |
| | Pitjantjatjara | |
| | Pintupi-Luritja | |
| | Yankunytjatjarra | |
| 4. | Murrinh-Patha | 900+ |
| 5. | Tiwi | 1,400 |
| 6. | Dhuwal-Dhuwala dialects (Yolnu) | |
| | Gupapuyngu | 1,700-2,000 |
| | Djambarrpuyngu | |
| | Gumatj | |
| 7. | Gunwinggu | 900 |
| 8. | Anindilyakwa | 1,000+ |
| 9. | Kailej | 200 |
| 10. | Maung | 200 |
| 11. | Burarra | 400-600 |
| 12. | Ndjebbana | 200- |
| 13. | Yindjibarndi | 500-600 |
| 14. | Nyangumarta | 700-800 |
| 15. | Jaru | 250 |
| 16. | Western Desert (W) | 1,000+ |
| | Mantjiljarra | |
| | Yulparija | |
| | Martu Wangka | |
| | Gugaja | |
| | Ngaanyatjara | |
| 17. | Wik Mungkan | 900-1,000 |
| 18. | Kala Lagaw Ya | 3,000-4,000 |
| 19. | Thayore | 500 |
| 20. | Kuku Yalanji | 300 |

(Buchanan, 1993)

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# SUCCESSFUL PROJECTS IN DEVELOPING PARTNERSHIPS BETWEEN PUBLIC SCHOOLS AND THE COMMUNITY'S INDIGENOUS PEOPLE

Submitted By: Susanna Seelye Shreeve
527 Laguna Street
Santa Barbara, CA 93101
Tel: 805-965-8876
E-mail: susanna@rain.org

## SUCCESSFUL PROJECTS IN DEVELOPING PARTNERSHIPS BETWEEN PUBLIC SCHOOLS AND THE COMMUNITY'S INDIGENOUS PEOPLE

1. Volunteer your services to local community and neighborhood committees for helping to meet the need of youth. In this way friendships develop which allow you to become a community representative in the schools.

2. Volunteer to review Indigenous Peoples books and videos for your county library, and your regional schools' professional media departments.

3. Network community library and museum personnel with school districts and county office of education administrative and instructional media staff for collaborative curriculum enhancement. Introduce global youth networks, such as I*EARN's First Peoples Conference Track, and Key Word Searches.

4. Assist school, museum and neighborhood librarians to invite both individuals and groups to create Indigenous Peoples exhibits regularly throughout the year. Promoting student clubs and family contributors may generate collaborative community-sponsored exhibits.

5. Community/School events

Find and contact receptive administrators and teachers in each school who would like to have you act as 'resource' to arrange for Indigenous Peoples speakers and cultural events throughout the school year. Ask school staff and students to provide opportunities for Indigenous guests.

Likewise, do the same with heads of community organizations. Interview members of these organizations and communities to describe their topics to share, and compile a resource register.

Arrange for school and community news reporters, as well as radio and TV public service announcements. Media coverage helps to prepare people to participate. Media need to know weeks in advance, but are willing.

Susanna Seelye Shreeve

Declaration of Community

We who live and work on the vital and ethnically diverse Eastside of Santa Barbara declare that we are a community of people who work together to create our own future. Therefore, we shall take action to ensure that: The Eastside is a safe and wonderful place to raise our children, care for our families and friends, work, play, worship, and prosper. Our young people, whom we value and respect, grow up in a positive, wholesome, supportive environment which encourages their creative self-expression and prepares them for productive lives as adults. We get to know one another. We look out for the well being of our neighbors. Human services are available, accessible and utilized by those who need them. The physical environment and infrastructure—the streets, intersections, sidewalks, buildings, gardens, parks, lights—are designed and maintained to preserve and enhance the unique mix of existing small businesses and residences. The rich human resources and diverse cultural heritage of the area form the foundation of our future development as a community. WE ARE A COMMUNITY COMMITTED TO WORK TOGETHER.

Eastside Study Group

Santa Barbara, 1993

# Nyungar Education in a Southwest Australian Location: A Perspective

**Submitted By:** Terry Wooltorton
Edith Cowan University
Robertson Drive, Bunbury
Western Australia 6230
Tel: 097-807753
AARNet:
T.wooltorton@cowan.edu.au

## Abstract

*Assimilation of the Nyungar kids into the system takes place. Those who assimilate better, do better in school. Those who don't assimilate well, have problems with the system (John, P.S. teacher, 6/8/93)* (cited in Wooltorton, 1993).

According to this teacher, assimilation is inevitable, therefore, the school should assist that process. This paper examines and presents a perspective on the extent and effect of assimilation and suggests that the negative outcomes of the education of Nyungars is a result of assimilationist teaching practices and school culture. Further, it recommends that Nyungar education be underpinned by Nyungar control of Nyungar education, which consists of the following principles: Nyungar decision makers, Nyungar teachers, Nyungar parent involvement in educational implementation and decision making and culturally appropriate teaching methods and teaching spaces.

## Introduction

Nyungar is the name used by the Aboriginal people of the south west of Australia to describe themselves. The appellative Nyungar describes the people, country and culture. This paper refers to a region in the southwest of Australia. It has a population of about 27,000 people of which about 1,000 are Nyungars (referenced to the particular local council, 1996). Nyungar children attend local primary schools and high schools in age-graded groups. In each of two local primary schools Nyungar children represent about 20% of the school population, and in one local high school Nyungar children represent about 5% of its student population[1]. (Holland - personal communication May, 1996). The children have no particular cultural recognition or acknowledgment at school, other than in a negative sense through racism which was incidentally documented in a 1993 report (Wooltorton).

This paper describes the situation of Nyungar children at school. It suggests that the education of Nyungars is assimilations. It also suggests that a reasonable number of non-Aboriginal teachers believe that assimilation[2] of Nyungars is essential and inevitable for the students' success, both at school and in future life, and that this belief is translated in the school system to assimilationist teaching practices and school culture, which in turn results in outcomes which typically, are characterised by low academic success, very low retention and much higher than non-Aboriginal rates of disciplinary action resulting from classroom and school-yard conflict.

This paper is founded upon an extensive 1993 ethnographic research study conducted on behalf of Katijin, a local university Aboriginal student group. It includes 1996 data which suggests that the 1993 findings remain relevant. As a conclusion, the paper introduces a ray of hope for the future in two new initiatives in Nyungar education which are soon to be implemented in local schools.

## Nyungar Education is Characterised By Low Academic Success, Low Retention and High Rates of Discipline Breaches

The education system is failing with regard to Nyungars. However, it is important to state at the outset that there are many individual success stories within the system, both with teachers and students. The 1993 study found a number of teachers who had empathy and rapport with Nyungar students on the basis of recognition of the students' culture and the use of appropriate communication and teaching styles. Nyungar students loved and had respect for these teachers, and their academic results demonstrated this care. However, these successes do not stand out against the systemic failure which the statistics reveal.

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[1] The percentage figure for Nyungar students entering year 8 is likely to be higher than this.

[2] (Assimilation, which succeeded segregation, was the official Aboriginal Education policy from the late 1940s to the early 1970s.)

The government authority responsible for education in Western Australia has identified that Aboriginal students achieve lower standards of performance (than non-Aboriginal students) in the curriculum areas of English, Mathematics, Science, and Studies of Society and the Environment (1994, 15), and Physical and Health education (1994, 92) across all year levels. In summarising the performance results of Year 10 Aboriginal students in Reading the Department stated:

> *Aboriginal students in general, perform well below the levels of non-Aboriginal students, with approximately 45 percent of the group sampled performing below Level 4. The results indicate a highly significant and disabling level of underachievement that is reflected in various other indicators of success, such as subsequent employment and tertiary admission. ...Absenteeism...is still an area for concern (1993, 26).*

In a more recent report on student achievement in Studies of Society and the Environment in Government Schools the Department of Education states that:

> *The mean performance of Aboriginal and Torres Strait Islander students was significantly lower than for other students in the sample at each year level.*
> *The level of performance of Aboriginal and Torres Strait Islander students from Year 3 through to Year 10 was characterised by achievement described by Level 2.*
> (1994, 103)

These performance results tend to indicate serious deficiencies in an education system which declares in its Strategic Plan 1994-1996 that its primary objective is : *to provide learning programs that will equip students with the skills necessary to succeed in a constantly changing social and economic environment.* (1994, 4).

Referring to benchmark measuring devices such as the Tertiary Entrance Examination (TEE), Aboriginal education in W.A. is largely unsuccessful, in that most Aboriginal students do not often complete high school to TEE level with many leaving school before or at the minimum school leaving age. In December 1995, only one Nyungar high school student in this place attempted (unsuccessfully) his/her TEE. (Holland, Department of Education - personal communication, May, 1996) This is comparable with the Katijin study of 1989, which revealed that less than 2% of Nyungar students completed their TEE in the whole South West of Western Australia (Katijin, 1989), and, for a period of 5 years to 1992 only one Nyungar had completed Year 12 schooling in the particular locality (South Western Times, Sept. 1993)

According to a study of suspensions and exclusions from Western Australian high schools carried out in 1993, Aboriginal students, who at the time made up less than 5% of the school population, accounted for almost half of all exclusions (Gardiner, Evans and Howell, 1995). Exclusions result from repeated, serious breaches of school discipline. A study currently in progress which is investigating teachers and students perceptions of high school discipline, has signalled communication and rapport, or lack of it, as a contributing factor to the problems experienced by teachers and students (Partington, Waugh and Forrest, in progress).

**Current Nyungar Schooling is Assimilatory**

This following is a transcribed interview about a classroom exchange involving a Nyungar high school student and his teacher. According to an extensive ethnographic study in 1993, this scene is representative of classroom dynamics involving Nyungar children in this place. The exchange is an example of both assimilationist expectations and behaviour on behalf of the non-Aboriginal teacher and a real example of the effect of lack of rapport between the teacher and student.

The transcription

*Interview: Malcolm (year 8 Nyungar)*

**Do you like to come to school every day?**
Not every day.
**Not every day...why not?**
It's boring.
**What's boring about it?**
The work, gotta write all the time.
**Can you tell me how you behave in the classroom?**
I'm a bit naughty.
**How are you naughty?**
Talk, and that.
**Do you talk right from the beginning?**
No.
**What do you do at the beginning?**
Sit down, teacher tell me to take my file out, and I don't.
**Why not?**
Don't wanna do the work.
**Then what happens?**
She tell me to take out my file. If I don't take it out, she'll send me to upper school withdrawal.
**Can you explain to me why you decide not to take your file out? (pause...) How do you feel?**
Angry.
**Angry...at the teacher?**

Yes.

**Why do you feel angry?**

She yells. She always worry about school rules.

**And you decide not to worry about school rules?**

mmm

**Why?**

(Pause ... )

**Ok. So you said you don't talk at the beginning of the class. What do you do after you have taken out your file?**

Just write one to ten on the page, then do (the subject).

**You just write 1 - 10 down, then she (tells you the things to write), does she?**

No, she writes on the board, and we don't do nothin' else 'cos it takes a whole period.

**So what do you do? (Work) as fast as you can?**

I do some of them, and then I draw.

**On the page, or on a different page?**

On the page, and on my hand.

**What does the teacher say?**

Do your work.

**What do you say?**

I don't listen.

**And then sometimes you talk?**

Yeah, to (my friend).

**Does he sit next to you?**

Near the wall, in the corner, in the desk next to me.

**Why do you talk with him?**

Because I feel like it ... because I'm bored ...

**Talking about your behaviour, will you tell me how your lesson goes, from the beginning?**

First we stand outside, then we push and shove, then we gotta stand still, then we go inside, sit down, teacher say: 'Take out your file', but I don't, some people do. If someone talk, then she go to the school rule, then she say, 'do you know what this school rule is?' and they say 'no'. Then they get sent outside, then we get on with the work and we do some (particular subject), then they are still on the first question. When they on the second question, I take out my file. I do it. Then I stop, then I draw.

**What happens after you draw?**

She tell me to take off my hat, but I don't. I stop drawing.

**Do you learn any (of the subject)?**

A little bit.

**What happens when you talk to your friend?**

Yesterday, I kept talking, and I got sent to upper school
withdrawal.

**How did you feel about that?**

Good.

**So, you didn't mind being in there at all?**
No.
**What did you do in there?**
Worksheets.
**Did you do the worksheet?**
Yes.
**Did you draw on it?**
No.
**Are you ever well behaved in (this subject)?**
Sometimes.
**What are you like most of the time?**
Most of the time I be naughty (Malcolm, year 8, 27/8/93).

The quotation below is Maxine's perspective. (Maxine is the teacher referred to above by Malcolm.)

They walk in the door and we ask them to take their hats off. And this one little Aboriginal boy at the moment, all right, he'll do it after you've asked him three times and then he gets angry and he stuffs it in his bag. He is ready to fight with me for the next 10 minutes instead of getting on with the (particular class).
**Is that Malcolm?**
Yes it is actually.
**Right. Funny, he told me about the hat.**
He gets so upset, but the thing is we make all the other white kids take their hats off and he's new in the class. So all the other kids take their hats off because that's what we've established over the full year. Actually I feel sorry for him, he's just a bit lost at the moment. ....He's got a really bad reading problem (which is the root of his problem with this subject). We do a lot of problem solving maths but it's the way to do work. What we do is write one question on the board and they've got to read it and they've got to answer it. It's all in words, it's all hidden words and then we try and do about 10 a day and they are all different but they all build up as the year goes along. so they get really good. They really get very good. They don't know they are getting really good, but they are. Better than a lot of the other unit classes at the same standard because they are getting taught to think about what kind of question it is, instead of (the other methodology which they like more but don't learn anything from). And in this way we really build up the concept. We are doing about 40-50 different objectives in (the subject area) and we're quite pleased with ourselves because we know those kids are learning. They hate it, but never mind, there's no point in doing it the way they've been taught in primary school for 7 years, because it hasn't worked there. But by the time we've finished with them in year 8, most of them we can put into a higher level, where the teacher will say, 'open a book, and have a go'. I really think most of them can do it better after being in this class than they would have otherwise. Hard work, very hard work. I don't blame them. I mean, I don't know what else to do (Maxine, H.S. teacher,

20/8/93).

The study referred to above found that practices which underpinned Nyungar education were assimilatory, rather than focusing on the recognition of Nyungar culture which is the current government policy. According to the 1995 statistics, it appears that little has changed. Nyungar underachievement is associated with assimilatory teaching practices as well as an assimilationist school culture (Wooltorton, 1993, 5). The research data does show that Nyungar students who are more assimilated do perform better at school. The following quotations from teachers involved in the 1993 study express this succinctly:

> *If you look at the kids who are very good (Nyungar) how they come to school dressed, family background, more Wadjela[3] type background than traditional Nyungar backgrounds, perhaps they seem to do better: those kids who are more assimilated.*
> ***So schools try to assimilate Nyungar kids?***
> *I don't know whether it is just schools; perhaps society in general does that.*
> ***And schools in particular?***
> *I guess it is a strong influence in their lives*
> *(Mathew, P.S. teacher, 27/8/93).*
>
> *Assimilation of the Nyungar kids into the system takes place. Those who assimilate better, do better in school. Those who don't assimilate well, have problems with the system (John, P.S. teacher, 6/8/93)* (cited in Wooltorton, 1993).

Teacher Attitudes

What these quotations also show is that the teachers recognise what happens in schools, that the system can cope with assimilated Nyungars. It seems that they believe that the measures which should be taken by the researcher (and others) is to find ways to assist Nyungar children to become assimilated. There is often an underlying assumption that Nyungar students (with the support of their parents) want to be assimilated into the culture of the school: that they aspire to the same values, attitudes, behaviours and processes of learning as Wadjela students, and that the goals of education are the same for Nyungar students as for Wadjela students.

Based on these comments, which, according to the data are fairly representative of teacher attitudes, and given the poor performance statistics outlined above, we can assume that teachers translate these underlying beliefs into teaching practices which are assimilationist and which perpetuate the exclusion of many Nyungar children from a satisfying and successful education.

---

[3] Wadjela: non-Aboriginal person (Nyungar language).

## Towards Culturally Appropriate Nyungar Education

The 1993 Wooltorton study indicated that rapport between student and teacher significantly increased the chances of student success. The study indicated that the rapport could occur within the context of any model of teaching (ie, autocratic, democratic or student-centred), however it was more likely to occur when there was respect for the student's Aboriginality, and when learning processes were used which were in harmony with Nyungar cultural practices, such as sharing, co-operation, and respect for students' will and responsibility for self.

There is no specific data on Nyungar cultural learning styles, however the following broad principles can be drawn from the data and the above report:
*accepting real responsibility as a group member
*self-directed learning (by doing)
*watching and joining in, versus working under step by step verbal instruction
*assisting and considering others while learning
*trial and error
*person-orientation in verbal learning ('formal' learning relationships with significant others based on rapport, mutual obligation and mutual respect)

The most common complaint about school from both Nyungar parents and students, concerned the implementation of "rules and regulations" in various applications, versus the Nyungar students' autonomy. Nyungar parents explained how Nyungar children learn through watching and autonomously doing what they will as soon as they are able. Nyungar children orient themselves to people and have great value placed on their relationships with people, versus the teachers' requirements to attend to solo tasks.

### Nyungar Control of Education for Nyungars

This paper, and the 1993 ethnographic study, suggest that the establishment of Nyungar control of Nyungar education will bring about improvement in Nyungar education outcomes, via an appropriate, culturally responsive education. Improved teacher-student rapport, and culturally appropriate teaching, are logical outcomes of Nyungar control. By 'Nyungar control' is meant that educational decisions be made by Nyungars, that Nyungars are the teachers and teaching assistants - the deliverers of education, and that Nyungar parents are integral in the education decision making and implementation process. This scenario may produce a Nyungar curriculum which would integrate Nyungar culture and language. Central to the notion of Nyungar control, is the right to be Indigenous, a right expressed repeatedly at the 1993 World Indigenous People's Education Conference:

> The right to be Indigenous is an essential prerequisite to developing and maintaining culturally appropriate and sustainable education for Indigenous peoples....Education must be scholarly

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> The right to be Indigenous is an essential prerequisite to developing and maintaining culturally appropriate and sustainable education for Indigenous peoples....Education must be scholarly

> and empowering whist at the same time the processes of education must be embedded in Indigenous culture and wisdom (Working paper: Coolangatta statement on Indigenous Rights in Education, 1993).

### Current policy and future directions

The current policy in Nyungar education focuses on reconciliation, the recognition of Nyungar culture, and the participation of Nyungar people in decision making about Aboriginal education. The National Aboriginal and Torres Strait Islander Education Policy (1993) sets this out clearly and this policy is reaffirmed by the Ministerial Council on Education Employment Training and Youth Affairs in its 1995 National Education Strategy document. (MCEETYA, 1995, 1).

In 1996, two important initiatives in Nyungar education are about to be implemented with a small number of Nyungar children. These are the commencement of a Nyungar primary school, and the establishment of a Nyungar student centre at a local high school. These have been planned and developed by the Department of Education, after extensive consultation with Nyungar community members. Both establishments will be operated by the Department of Education and ideally will be staffed by Nyungars. If Nyungar culture is given due recognition, and Nyungar people involvement and control, it is considered that these initiatives have considerable potential to allow Nyungar children to learn in an appropriate and culturally supportive way.

### Conclusion

This paper has presented evidence to show that education of Nyungar children is assimilatory. It has identified negative outcomes from a system of education which tends to ignore the Aboriginality of Nyungar children. The paper suggests that if there is real regard for Nyungar cultural practices and the meaningful involvement of Nyungar personnel in the education implementation and decision making, Nyungar students will finally have the opportunity to succeed at school. Nyungar students have the right to an Indigenous education. For this reason, if the two initiatives in Nyungar education comply with this condition, there will finally be hope.

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## Section 5. Language

- Teaching and Preserving an Aboriginal Language..........................Gail Kiernan
- Mother Tongue Literacy and Language Renewal: The Case of Navajo.........................................Teresa McCarty and Galena Sells Dick
- Maintaining and Developing Indigenous Languages.........................Jon Reyhner
- The Navajo Language Program................................Clay Slate and Anita Pfieffer

# Teaching and Perserving
# An
# Aboriginal Language

**Submitted By:** Gail Kiernan
Australia

# 1996 WORLD INDIGENOUS PEOPLES CONFERENCE - EDUCATION

**SPEAKER** : Mrs Gail Kiernan.
**TITLE** : Aboriginal Education Worker (AEW), Lockridge Primary School.
**COUNTRY** : Australia.
**FORMAT** : 1 hour comprising 30 minute talk followed by 30 minute video.
**TOPIC** : **Teaching and Preserving an Aboriginal Language.**

I would firstly like to thank the organisers of this conference for allowing me the opportunity to speak to all of you, especially at such an international forum, regarding a program implemented at our school to assist in restoring and preserving the Nyungar language in Australia.

My name is Gail Kiernan and I am an Aboriginal Nyungar of Australia. My homelands are in the southern corner of Western Australia in Australia. I come from the Bibbelmen tribe of that area. Some of my people and other people from surrounding areas of my homelands were displaced from their lands and tribes and subsequently we have generations of Nyungar people who have lost their cultural ties and unfortunately the use of their language. The Nyungar language of the South West of Western Australia was originally a large and diverse group of dialects that varied from region to region. It has been extremely difficult to find anybody who is able to converse fluently in any dialect of Nyungar. The Nyungar language has deteriorated to such an extent that it is almost non-existent in sentence form and total language communication.

My duties involve working closely with Aboriginal and Torres Strait Islander students in my school. I work in the classroom with the teacher and students, attend meetings, counsel students and parents and am actively involved in all aspects of education as it pertains to Aboriginal and Torres Strait Islander students.

A higher proportion of Aboriginal students in my school were at risk of truancy and substance abuse and seemed to be losing touch with their culture. Very few were able to speak Nyungar and this saddened me. So my school decided it would be beneficial if we were to implement a program that specifically dealt with the Nyungar language. Our motivation was due to the large percentage of Nyungar students at our school and because the Nyungar language was in such a fragile state. We felt that by introducing and piloting such a program, we could give the Nyungar students a sense of identity and at the same time assist in preserving the Nyungar language for future generations. Non Aboriginal students also participated and this helped them become more tolerant and accepting of the indigenous people of Australia, particularly Western Australia where there is a high population of Aboriginal and Torres Strait Islander people.

We had so many things to do before we could implement the program and so we initially consulted with teachers who would be interested in the language program being implemented in their class. Following consultation with the teachers and as a result of the positive feedback we received, we set about finding a Language Specialist who was willing to make the commitment to the program in our school. It was important that we could rely on the Language Specialist being at our school every week. Several Elders who spoke Nyungar fluently were located and they were keen to participate in the program. We then began to put our Language Team together that comprised a Language Specialist, an AEW, a Teacher and Linguist.

It was not until the program was in progress that we realised how difficult the Nyungar language was to teach. Other Aboriginal and Torres Strait Islander languages have been recorded however the Nyungar language was not recorded and so few people speak it fluently. We also no longer had communities speaking the language.

Subsequently we have found that the Bunbury Language Centre, in the south west of Western Australia, has published a Nyungar Dictionary and the Southern Aboriginal Corporation has also published a type of phrase Dictionary.

We have also begun to make our own resources for the school and subsequently our Team were given the opportunity to attend an inservice with other Language Teams at the Yomagi Centre in Geraldton, a country town 500 odd kilometres north of Perth. As a result of our visit, we were able to share some great ideas for resources, games, classroom activities and charts that could help with the lesson planning and teaching in the classroom.

The children slowly started to develop good listening and speaking skills. At first the Nyungar children were shame and hesitant, but slowly they were able to overcome these obstacles and become confident and proud to share in the learning process. We have very little behavioural problems in these classes because of the non-threatening content of the program. All of the children eagerly participate and our assessment is in the form of their participation and feedback from Wadjelas and other community people.

The program has been so popular that we have had enquiries from other Departments and workplaces regarding classes for adults who want to learn the language. The program has also been implemented at other primary schools and now high schools are looking at the program for their students.

As an Aboriginal Education Worker I felt a strong desire to help re-build and thus re-establish the Nyungar language. And I thought to myself, this will be good for the young people and it will strengthen their ties with their culture. After all, young people are our future, they carry with them the weight and burden of generations past yet they can remain refreshingly optimistic. Given the opportunity to re-acquaint themselves with their culture, I believe young Nyungar people will protect and preserve their culture for future generations. Let us give our youth the power to sustain our culture, ***for knowledge is power!***

Thank you.

# Mother Tongue Literacy and Language Renewal: The Case of Navajo

Submitted By: Teresa McCarty
Galena Sells Dick
Arizona
United States

# Mother Tongue Literacy and Language Renewal: The Case of Navajo

*Teresa L. McCarty*
Department of Language, Reading and Culture
College of Education
University of Arizona
Tucson, Arizona 85721 USA
(520) 621-1311
E-mail: tlmccarty@aol.com

*Galena Sells Dick*
Rough Rock Community School
Title VII Bilingual Program
Box 217-RRCS
Chinle, AZ 86503 USA
(520) 728-3311

*Revised version of a paper presented at the 1996 World Indigenous Peoples Conference: Education, Albuquerque, NM, USA. Submitted for publication in the WIPC:E Proceedings. Do not cite or distribute without authors' permission.*

**REVISED JULY 1996**

# Mother Tongue Literacy and Language Renewal: The Case of Navajo[1]

*Teresa L. McCarty*
University of Arizona
Tucson, AZ USA

*Galena Sells Dick*
Rough Rock Community School
Rough Rock, AZ USA

## I. An Unfolding Crisis

Of the 175 surviving indigenous languages in the United States, 155 or nearly 90 percent have no child speakers (Krauss 1996). "Increasingly," one observer notes, "young Native Americans grow up speaking only English, learning at best a few words of their ancestral tongues" (Crawford 1995: 18).

The loss of any language comes at enormous cost to its speakers. But all languages are the precipitates of diverse human experiences, and the loss of even one impoverishes us all.[2] The most serious language declines have occurred among indigenous communities in the Americas, Africa, Australia, and Southeast Asia. For these communities, the problem is acute. Precisely *because* they are indigenous, there are no language reinforcements available elsewhere, no other motherland where children can return to hear the heritage language spoken or see it written. For indigenous peoples, when a language is lost, it almost certainly cannot be retrieved as a mother tongue.[3]

In the United States, many indigenous communities are addressing this crisis through experimental language and culture renewal programs organized through or in collaboration with local schools. Though different in their goals and social-linguistic circumstances, most of these programs seek to enhance children's cultural pride and academic achievement while promoting the heritage language and culture. Many programs also seek to develop literacy in the native language.

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[1] An earlier version of this paper was presented at the World Indigenous Peoples Conference: Education, Albuquerque, NM, USA (June 1996).

[2] We begin with the assumption that language—in this case, Navajo—is an intellectual, cultural, scientific and spiritual resource to its speakers and humankind. Crawford (1992; 1995), Fishman (1991), Hale (n.d.), and Ruiz (1988; 1994) all present a compelling rationale for a language-as-resource approach. For further discussion, readers are referred to this literature. Our purposes here are to show how such an approach applies to indigenous U.S. languages, and to illuminate the role of mother tongue literacy in implementing that approach.

[3] There are some notable counter-examples. Fishman (1991:289) cites the "miraculous" case of modern Hebrew, in which the process of RLS, reversing language shift, has been remarkably successful. Hinton (1993; 1995), and Sims (in press), also report on efforts to replenish the pool of heritage language speakers in California using a radical approach to language immersion in which language apprentices work with elderly speakers over a period of months and years. In the California cases, the ancestral language is being learned not as a mother tongue, but as a second language. Perhaps the most successful U.S. example of RLS involving an indigenous language as a mother tongue is in Hawaii, where a small group of families re-established Hawaiian as the sole language of the home, and where some preschools and public schools operate totally in Hawaiian (Kamanâ & Wilson 1996).

Can such programs withstand the forces driving the move toward English monolingualism? Fishman (1991) argues that they cannot; school-based efforts, he states, are secondary or tertiary to the key process of intergenerational mother tongue transmission, which must be carried out within the intimacy of the home-family-community domain. "One cannot jump across or dispense with [intergenerational language transmission]," Fishman insists; "nothing can substitute for the rebuilding of society at the level of . . . everyday, informal life" (1991: 95, 112). Thus, mother tongue literacy and in particular. school-based mother tongue literacy, are, in Fishman's framework, "dispensable" aspects of the process--potentially helpful but not essential in ensuring survival of the heritage language.

Others argue that literacy is a necessary if not sufficient factor in maintaining indigenous mother tongues (see, e.g., Bernard 1995). We consider these issues for Navajo, the largest indigenous language group in the U.S. Specifically, we address the functions of mother tongue literacy and its potential for language maintenance, drawing on our experience at Rough Rock, Arizona, the site of the first Indian community-controlled school. Galena Sells Dick has taught at Rough Rock since its inception in 1966. She currently directs the school's two-way Navajo/English bilingual program. Teresa McCarty has worked at and with Rough Rock for 16 years as an anthropologist and curriculum developer. We begin with some background on Navajo.

## II. The Status of Navajo Today

The Navajo Nation stretches over much of northern Arizona and New Mexico, and part of southern Utah (see Figure 1). Navajo has the largest land base of any U.S. tribe--about 25,000 square miles or an area the size of the state of West Virginia--and the largest population, about

250,000. Navajo country is defined by its location on the Colorado Plateau, a landscape of striking multihued rock formations, deep canyons and pine-studded mesas. Until recent years, this landscape and the tribe's geographic isolation from urban centers exerted a protective influence on Navajo language and culture. Aside from their interactions in federal Indian boarding schools (discussed below), the Navajo population as a whole did not come into regular contact with English until well into the second half of the twentieth century.

Navajo is an Athabaskan language, a subset of the huge Na-Déné language group with speakers spread across the subarctic from Alaska to eastern Canada, southward to the Northwest Pacific Coast, and into the Plains and the U.S. Southwest. While Navajo claims the largest number of speakers of any indigenous language in the U.S.--about 160,000--the absolute number and relative proportion of Navajo speakers have drastically declined in the past 30 years (Holm & Holm 1995). At the same time, the number of Navajos who are monolingual English speakers has increased, from over 7,800 in 1980, to nearly 19,000 in 1990, or 15 percent of the Navajo census population over age five (Crawford 1995: 21).

This situation varies across the reservation, depending on individual community histories and their contact with English. In Fishman's (1991) eight-stage typology of threatened languages (with stage 8 representing the most disrupted), Navajo can be placed at stages 7 (a vibrant adult-speaking community), 6 (intergenerational transmission), 5 (literacy in the heritage language), 4 (schools under indigenous and external control), 3 and 2 (reservation-based work, media, higher education, and government). But this classification masks the complexity of Navajo language use and change across the reservation.[4] In general, the language is strongest in reservation-interior communities, where some monolingual Navajo households remain. In communities on or near the reservation border, it is typically elderly family members who speak Navajo and know little English, while their children are bilingual and their grandchildren speak English and know little Navajo. Throughout the reservation, English dominates the print environment, though written

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[4] We do not consider here language use within families living off the reservation--situations for which we know of little published data, but which add to the complex dynamics of the characterization offered here.

Navajo serves important community-wide functions in some areas (see, e.g., McLaughlin 1992). Other forces reinforce the primacy of oral Navajo: Kin relations are defined in Navajo; Navajo is the language of local and tribal government; a regional radio station carries all-Navajo broadcasts; and it is still inconceivable that an individual could be elected to the tribal presidency or that medicine men could conduct their work without a firm command of the native language (see, e.g., Benally & McCarty 1990).

Nonetheless, recent reservation-wide surveys show a clear trend: "Only about half of the students now entering school are speakers of Navajo," Holm & Holm (1995: 62) report. The ultimate causes of this shift toward English must be understood within the context of U.S. colonialism and native language repression. The proximate causes of Navajo language shift include changing residence patterns and the separation of extended families associated with the transition to a wage economy; improvements in transportation that have facilitated access to and by English speakers; English telecommunications and mass media; and more generally, a gradual increase in the social, political, and economic integration of the Navajo Nation within the larger society.

While all of these factors have had an effect, their impacts might have been less were it not for the overwhelming assimilative force of a single collective experience: English-only schooling. From the 1880s to the 1960s, the U.S. government imposed a fierce English-only policy on Navajo and other indigenous students in an attempt to "blot out . . . . barbarous dialects" (Atkins 1887). Stories abound of young children being kidnapped from their homes and taken by Indian agents in horse and wagon to the boarding schools. There, students faced militaristic discipline, manual labor, instruction in a trade, and abusive treatment for 'reverting' to the mother tongue (Medicine 1982: 399). Dick recalls:

> *"We were punished and abused for speaking our native language . . . . If we were caught speaking Navajo, the dormitory matrons gave us chores like scrubbing and waxing the floors, or they slapped our hands with rulers. Some students had their*

*mouths 'washed' with yellow bar soap. Thankfully I never experienced this last punishment"* (Dick and McCarty in press).

Experiences such as these left a residue of shame and ambiguity about Navajo, inhibiting many parents from passing it on to their children. In combination with the sociocultural changes noted earlier, the net effect was to redefine language attitudes and thereby alter language choices in the home. One Navajo teacher explains this, citing her own internalized belief that "our language is second best" (Dick & McCarty in press).

Only recently have the federal policies informing such school-based practices been replaced by policies intended to encourage the meaningful incorporation of indigenous languages and cultural knowledge into school curricula. Within the 1960s Civil Rights reforms and a new federal policy of tribal self-determination, Navajo community-controlled schools emerged as a primary demonstration of resistance to forced assimilation. Governed by locally elected, indigenous leaders, community-controlled schools have been at the forefront of American Indian bilingual education and a growing movement to stabilize and revitalize indigenous languages and cultures.

Is this movement having an impact, and is it sufficient? To address these questions, we turn now to a case study of the first Indian community-controlled school: the Rough Rock Community School in northeastern Arizona.

## III. Language and Culture Renewal at Rough Rock

The Navajo word for school is *ólta'*, meaning "a learning place associated with the white man's world" (Dick and McCarty in press). The school at Rough Rock is called *Diné Bi'ólta'*; Rough Rock is The People's School. An outgrowth of federal War on Povery programs, the Rough Rock Demonstration School was founded in 1966 through an unprecedented contract with the U.S. government that empowered parents and community leaders to operate their own school (Roessel 1977).[5] When the school began, Navajo had been written for over 100 years, but few teaching materials existed in the language. Rough Rock launched the first publishing center for Navajo curricula and established a Navajo emphasis program that included initial literacy in Navajo, adult education, a medicine man training project, and numerous other community development initiatives. Classroom instruction explicitly emphasized Navajo language and culture.

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[5] The events leading to the founding of the school are well documented elsewhere (see, e.g., Johnson 1968; Roessel 1977; McCarty 1989). Briefly, a three-year demonstration project began in 1965 at a nearby Bureau of Indian Affairs

Since these first experimental programs, however, bilingual/bicultural education at Rough Rock has fluctuated in response to federal funding and language policies. This situation reflects the reservation economy and lack of alternative funding sources, and the historic federal-tribal relationship in which tribal lands were ceded for promised federal education and social support. The reality has been that during some years, no funds were forthcoming for the provision of adequate bilingual services to Rough Rock's Navajo-speaking students.

The recent reinvigoration of Rough Rock's bilingual program can be laid to the school board's long-term commitment to "grow their own" bilingual faculty (cf. Holm & Holm 1990; Watahomigie & McCarty 1994). Even during years when federal bilingual education funds were limited, the school board encouraged and enabled bilingual teacher assistants to work toward their teaching degrees. These efforts produced a cadre of local educators with a vested interest in the community and its children, who are prepared and committed to providing bilingual/bicultural instruction. Dick remembers:

> *"As I worked on my degree and in my own classroom, I began to learn to read and write my language. I was learning along with my students. I had to pick up where I stopped when I entered boarding school, because my languge and culture had been taken away from me. . . . Now that there are more Navajo certified teachers at the school, we are better able to use Navajo as a resource for learning* (Dick & McCarty in press).

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(BIA) school. That project proved untenable after the first year due to logistic and bureaucratic problems. To complete the project's remaining two years, federal and tribal representatives identified the new and as yet unstaffed Rough Rock boarding school. After several community meetings at which Rough Rock residents agreed to undertake the demonstration project, community leaders, a tribal trustee board, the BIA, and the Office of Economic Opportunity entered into a contract that inaugurated the Rough Rock Demonstration School in July 1966.

Today, with a staff of 12 elementary bilingual teachers and a new federal bilingual education grant, Rough Rock is implementing a K-6, two-way bilingual program designed to develop children's oral and written Navajo and English proficiency. Although 75% of these students still claim Navajo as a primary language, a clear shift toward English is underway. The bilingual program is therefore concerned with both maintaining children's Navajo abilities and developing their proficiency in English. This is indeed a challenging task.

Past experience at Rough Rock has provided ample evidence that even with the presence of a bilingual program, English is privileged in the classroom in myriad ways. The abundance of English curriculum materials reflects the numerical, economic and political dominance of English and English speakers. To ensure that students receive sufficient high-quality exposure to Navajo, specific classrooms and teachers have been designated solely for Navajo content instruction. Each day students switch classrooms and teachers for extended blocks of time, during which they hear, see, speak, read and write in Navajo. The bilingual staff also has produced several children's texts in Navajo. For example, in Jessie Caboni's *Łį́į́hsooí Ayázhi Nináyiijááh (Yellowhorse Bringing Lambs Home* (see Figure 2), children learn of the gentle, smart horse whose owner saddled him with gunnysacks, filled the pockets with newborn lambs from the field, and trusted the horse to return safely home with his newborn charges. Macintosh computers and a small printing budget have turned such stories into high quality literature. Texts such as these validate the local culture, open new possibilities for biliteracy development, and allow students to see their teachers as published authors--*in Navajo.* In addition, during summer literature camps and regular classroom activities, elders provide instruction in Navajo on harvesting, traditional storytelling, livestock management, drama and other arts. Elders also serve as school counselors, conducting counseling sessions in Navajo in a traditional dwelling or *hooghan.*

Such activities have enabled the Navajo staff to reclaim Navajo for academic purposes, thereby elevating the moral authority and practical utility of the language. Preliminary program evaluations also demonstrate clear benefits to students, as they show consistent improvements on local and national measures of achievement, and in their Navajo and English writing (Dick & McCarty in press). The overall impact has been to heighten community consciousness about the value of Navajo language and culture. Unlike the conditions under which Rough Rock began, Navajo language and culture maintenance now is far from assured. Rough Rock parents and elders are keenly aware of this. "If a child learns only the *bilagaana* (non-Indian) way of living," one grandmother recently remarked, "you have lost your child." Parents and grandparents now have tangible demonstrations of the ways in which their own lives can become the basis for school-based language and literacy learning. This has begun to transform the negative attitudes toward literacy forged in the boarding schools, and to promote the understanding that literacy is not something held by a privileged few, or, as the boarding schools taught, simply words on a page. "I thought only the Anglos wrote books," an elder said on being presented with Jessie Caboni's book. Texts and school-based practices such as those at Rough Rock have helped foster a growing consciousness that literacy is a process that is continuously renegotiated, as community members–the bearers of Rough Rock's literacy history--interact, joke, tell stories and share life lessons. Galena Dick sums this up:

> *"When we went to school, all we learned was English and Western culture. We were never told the stories that Rough Rock children now are told and write themselves. We're telling those stories now. We see both sides of it--and we're helping children make connections through literacy to their own lives."*

## IV. Mother Tongue Literacy and Language Shift

At Rough Rock, literacy in Navajo remains confined primarily to the school. Within this domain, Navajo literacy is used to inform, instruct, record traditional knowledge, transmit non-Navajo knowledge, and mediate children's and adults' interpersonal communications and intrapersonal reflections (cf. McLaughlin 1992). But literacy in Navajo is more than this. To make sense of literacy functions, McLaughlin (1989: 287) argues, "We need to see literacy in terms of social context, fundamentally constitutive of, and constrained by, institutions and ideologies that frame what goes on." In short, we need to understand indigenous literacy as *social and political action.*

From this perspective, Navajo literacy is, first, an affirmation and expression of indigenous identity and a validation of community-held knowledge. Literacy in Navajo tangibly connects children to the history and culture of their people. At the same time, literacy in Navajo is a proactive, pro-Navajo bridge to English, and in this sense, too, it is an assertion of local education control. All of this has the self-reinforcing effects of increasing Navajo teachers' confidence in foregrounding the language in the classroom, and of increasing community members' awareness of the preciousness of their language. It is *because* of, not despite the language that Rough Rock children are experiencing greater success in school.

Are these outcomes sufficient to reverse the shift toward English monolingualism? In and of themselves, probably not. Maintaining ethnolinguistic identity is an individual and a communal act that must be driven by forces internal to speakers and their communities. Those internal processes--fundamental to the process of intergenerational language transmission--are difficult for outside institutions such as schools to create.

Nevertheless, just as schools have historically been the sites where indigenous languages have been stripped and taken away, schools *can* become essential public centers for language and culture renewal. They can do this by placing an overt moral and academic value on the heritage language, aggressively rewarding the bilingualism of teachers and other adult role models, and heightening community consciousness about the stakes at risk. In short, schools can act as a catalyst, establish new institutional contexts and genres for native language use, and expand on the resources available in the home by promoting indigenous language literacy. This is especially true in communities such as Rough Rock where schooling is under indigenous control.

While schools and school-based literacy will not "save" a language, they can accomplish a great deal toward this end. When a language remains safe in its home-community environment, it can be passed on to children. Schools and their participants can support and safeguard the integrity of that sociocultural environment. In this respect, mother tongue literacy, by fostering the sharing of language experiences between young and old, is indeed a powerful tool.

Rough Rock provides one example of how these processes can be activated. Eight years of evaluative data at Rough Rock also tell us that bilingual students who develop a solid foundation of mother tongue literacy have a far better chance of succeeding in school than students in English-only or English-mostly tracks (McCarty 1993). In terms of the bilingual program's larger goals for language and culture renewal, the real test will be whether the graduates of this program, as adults, ensure that their own children grow up having Navajo as their mother tongue.

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# Maintaining and Developing Indigenous Languages

**Submitted By:** John Reyhner
Northern Arizona University
United States

# Maintaining and Developing Indigenous Languages

Jon Reyhner

Northern Arizona University

According to Michael Krauss, director of the Alaska Native Language Center, only 20 of the 175 American Indian languages still spoken in the United States are still be learned by children (Krauss, 1996). Joshua Fishman in his 1991 book *Reversing Language Shift* emphasizes that this learning by children, the intergenerational transmission of indigenous languages in the home, is the most important factor in keeping these languages alive. Thus it is plain to see that drastic measures need to be taken if we are not to see a vast number of indigenous languages become extinct within a generation or two.

In recent years government policy towards indigenous languages has changed. After more than a century of fairly consistent effort to destroy American Indian languages in the United States, including the removal of Indian children to boarding schools where they were punished for speaking their native language, this assimilationist policy was explicitly reversed in 1990 with the passage of the Native American Languages Act (P.L. 101-477). This Act made it United States Government policy to "preserve, protect, and promote the rights and freedom of Native Americans to use, practice, and develop Native American languages" (as quoted in Cantoni, 1996, p. 70).

To help implement the spirit of the Native American Languages Act, the United States Department of Education's Office of Bilingual Education and Minority Languages Affairs sponsored symposiums in 1994 and 1995 at Northern Arizona University to bring together "tribal educators and experts on linguistics, language renewal, and language teaching to lay out a blueprint of policy changes, educational reforms, and community initiative to stabilize and revitalize American Indian and Alaska Native languages" (Cantoni, 1996, p. vi). The proceedings of these two symposiums were edited by their organizer, Dr. Gina Cantoni, and published by Northern Arizona University in 1996 as a 256 page monograph titled *Stabilizing Indigenous Languages*.

This paper summarizes the results of those two symposiums and extends that work in regard to what needs to be done to make the rhetoric of the Native American Languages Act a reality.[1] The symposium sessions highlighted a number of barriers, misconceptions, conclusions, and recommendations. Barriers included the lack of community places for the exclusive use of the native languages, the failure of parents to use these languages with their young children, and poor language teaching methods in schools. Misconceptions included myths such as that learning a native language detracts from learning English, schools can save languages, and that writing a language can keep it alive.

Symposium participants largely agreed that the role of schools is to build on native language fluency that children learn at home. The working groups at the symposium recommended that children learn their native language at home at an early age, that the native language be used in preschools, elementary schools, secondary schools, and universities, and that culture should be taught along with language (Cantoni, 1996). Tables 1, 2, 3, and 4 summarize the recommendations of the November 1994 symposium working groups. Many of the ideas and conclusions expressed at the symposiums were related to the world-wide study of endangered languages done by Dr. Joshua Fishman.

[Insert Tables 1-4 about here]

Fishman, a world renowned sociolinguist and expert on endangered languages, keynoted both symposiums. Fishman's extensive writings and his speeches at the symposiums emphasize the limited role that schools can play in language restoration and the importance of organizing effective community support for their indigenous language. Other speakers and participants at the symposiums echoed Dr. Fishman's thoughts.

Based on his study of minority languages worldwide, Fishman (1991) postulates a continuum of eight stages of language loss with stage eight being the closest to total extinction and stage one being the closest to dynamic survival. Below, Fishman's eight stages are summarized along with suggestions on what can be done to promote indigenous language use at each stage.

## Fishman's Eight Stages of Language Loss

The most seriously endangered languages are in **stage eight** and only have a few isolated elderly speakers. Partly as a result of years of concerted language suppression by the United States government, many American Indian tribes, such as the Salish and Kootnai in Montana and almost all the many Indian languages of California, are in Fishman's eighth stage.

Stage eight languages are on the verge of extinction. Speakers need to be recorded using media that is not subject to degradation over time, such as VHS videotapes are, and through written transcripts using phonetic alphabets that catch the nuances of the language's sound system. However, this archiving of language knowledge can be tantamount to an admission of defeat, with the language becoming a museum piece. While, stage eight elders seldom have the stamina to teach young children, especially in large groups, they can teach young adults singly or in small groups. The Native Californian Language Network through the "Language Apprentice" approach is actually passing on the language to young adults who have both the stamina to teach young children and who can be trained in teaching methods appropriate for schools.

Leanne Hinton (1991, 1994) has written extensively about the Language Apprentice methods both in columns in *News From Native California* and her book *Flutes of Fire: Essays on California Indian Languages*. As well as describing methods, she discusses in her columns and books the beauty of indigenous languages. Her recommendations to teachers and learners of Indian languages shown in Table 5 are especially useful.

[Insert table 5 about here]

Other tribes throughout the World are in **stage seven** where only adults beyond child bearing age still speak the tribal language. While often lacking training in teaching methods appropriate for large groups of older children, these older adults can teach their grandchildren their language as demonstrated in the highly successful "language nests" of New Zealand (Fleres, 1989) and Hawai'i (Kamana & Wilson, 1996; Wilson, 1991). There elders can care for young children in preschool settings and immerse them in their language. Elders can also team up with certified teachers who can help control students in the classroom and suggest second language teaching methods while they learn the language along with the children. In Hawai'i parents are also asked to learn the Hawaiian language along with their children who are immersed in it at school. Summer camps and retreats can also be held where participants voluntarily pledge to use only their indigenous language, such as those described by Nicholson (1990) held at Maori cultural centers in New Zealand. These retreats focus on bringing both Maori language and culture alive.

In **stage six** there is still some intergenerational use of languages in the homes. Here parents need to be encouraged to use the language and make places in the community where children can use the language. These places can be community centers, schools, churches, and so forth. It is important to give the language prestige so that the children learning the language will keep speaking it through their teenage years until they become parents and can pass it on to their children. Creating a published written literature of poems, plays, and stories is one way to give a language prestige. Also having government officials, athletes, and other well known community members use the language is helpful.

In **stage five** the language is still very alive and used in minority communities, and even on a voluntary basis in schools. Frank Smith (1988) in his book *Joining the Literacy Club* focuses on the importance of getting children to see that literacy is something for them and needs to be a part of their identity. Similarly, for language revival efforts to be successful, children need to feel that it is "their" indigenous language and that speaking the language makes them a member of an important and worthwhile group. As with any "club" there needs to be interesting and important projects and activities that the children do as part of this language club.

Historically, school-based second language teaching has not led to "communicative competency" (the ability to carry on a sustained conversation) in the new language for most students. It is extremely important to use language teaching methods in school that will prepare and encourage students to use the language they are learning outside of school. Reyhner and Tennant (1996) give a brief review of language teaching methods and suggest an approach that draws on the work of Krashen (Krashen & Terrell (1983), Lozanov (1978), and Berlitz. They summarize this work in five principles that need to be addressed, with varying degrees of emphasis, in any language-teaching program:

1. Putting primary emphasis on *communication*, not grammar
2. Using *context* that is real or at least realistic
3. Processing *content* of high interest to the learner
4. Adjusting the pace of instruction to the students' progress
    - -moving from simple to complex (generally speaking)
    - -emphasizing speaking over speaking correctly
    - -putting comprehension before completion
5. Correcting students through modeling (pp. 294-295).

A good model for promoting Native American language preservation and teaching that incorporates the above principles is described in appendix of *Stabilizing Indigenous Languages* (Cantoni, 1996, pp. 234-239). Developed by Dick Littlebear and the staff of the

Interface Alaska Bilingual Multifunctional Resource Center, the model stress the importance of teacher training and the use of the Total Physical Response (TPR) and the "Natural" Approaches to language learning. The model also discusses the importance of attitudes towards language, building a theoretical base, building a rationale for language preservation, classroom teaching methods, practical applications, and follow-up to training.

According to Fishman (1991), stages 8 to 5 are the minimal prerequisites for keeping native languages alive and do not require the dominant English-speaking group's cooperation. Stages four through one deal with giving the minority language a legal status, including minority language use in schools, the workplace, and in government. This has been accomplished in principle through the rhetoric of the Native American Languages Act and by policy statements passed by some tribes (Reyhner, 1996). However, making the rhetoric reality is another issue, and efforts for real change can bring right wing political reactions such as those described by Jim Crawford (1992) in *Hold Your Tongue: Bilingualism and the Politics of "English only"*.

In **stage four**, the minority language is required in elementary schools (here it is important to have it as a language of instruction for "academic" subjects rather than as a second language to be learned). The success of the Rock Point Community School in the Navajo Nation, which has had a maintenance (developmental) bilingual program for almost thirty years is a good example of what can be done in schools to build on home and community language preservation efforts (Reyhner, 1990).

In **stage three** the indigenous language is used among employees (but not by supervisors). Historically, it has been very difficult because of bureaucratic red tape required both by the bureau of Indian Affairs and tribes for local people to get small business started on Indian reservations. Making businesses as easy to open in Indian Nations as outside of Indian country would both keep more income in the Nations and would create new environments for native language use.

Fishman also emphasizes the need to use the indigenous language to give adults useful information about a variety of topics. For example, he discussed a bilingual book, *Social Work and the Welsh Language* in his May Symposium keynote speech. This book is about "using Welsh in job training, job retraining, health counseling, literacy efforts, school transition, helping kids go from elementary to high school, bereavement counseling, building happy peer group ties, and vocational planning" (Fishman, 1996, p. 195). Using material such as this, indigenous language activists can provide valuable service to their community as they work to revive their language.

In **stage two** lower government services and mass media use the language. Literacy efforts that would halt the "special diglossia" where tribal government officials speak the tribal language but keep all records in English would add prestige to tribal languages. Tribal colleges can do a lot both to promote indigenous language reading and writing skills and can also target their educational programs to the actual local industries and local occupational needs of their particular Indian nation. A good example of this targeting can be found at Salish Kootnai College in Montana. If college educated supervisors use the language, other workers will also be encouraged to use it.

In **stage one**, higher levels of government and higher education use the language. The tribal college movement begun in 1968 with the founding of Navajo Community College is one of the most promising events in Indian country. This movement has grown till in 1996 the American Indian Higher Education Consortium (AIHEC) listed 30 college, institute, and university members. Recently, Sinte Gleska University, Oglala Lakota College, Navajo Community College and Haskell Indian Nations University have started four-year teacher-education programs. Except for Haskell, an intertribal college, tribal language and culture requirements are integral to these teacher education programs.

In contrast to the old assimilationist approaches to Indian education, tribal colleges are formulating a multicultural/ecological educational approach. Lionel Bordeaux, a long time tribal college president and one of the leaders of the tribal college movement noted that "cultural preservation is really the foundation of the tribal colleges" (1991, p. 12). Courses in tribal languages are a mainstay of tribal college curriculums.

In addition to the efforts of tribal colleges, non-tribal colleges and universities near reservations have been increasing their offerings of tribal languages and sometimes offer bilingual teacher training programs. For example, Northern Arizona University (NAU) for Fall 1996 offered four sections of first year Navajo and one section each of second year Navajo, intermediate conversation, Navajo for Native speakers, Introduction to Translation and Interpretation I, and Navajo Culture and Civilization. NAU also offers a Master of Education (M.Ed.) degree in Bilingual/Multicultural Education that can lead to an bilingual endorsement on an Arizona basic teaching certificate from the State Board of Education.

The Navajo Teacher Education (NTE) Program, which is a partnership with the Navajo Division of Education and is funded by the Ford Foundation, has been very successful taking courses out to the Navajo Nation. The NTE program requires students to take five Navajo language classes and faculty are trained in the Diné (Navajo) Education Philosophy (Cantoni, 1996).

## Conclusion

Fishman notes how the emphasis on individual rights in modern western democracies detracts from the recognition of minority group rights. He maintains that,

> The denial of cultural rights to minorities is as disruptive of the moral fabric of mainstream society as is the denial of civil rights. Civil rights, however, are focused on the individual, while cultural rights must focus on ethnocultural groups. Such groups have no recognized legal standing in many Western democracies where both establishment capitalist thought and anti-establishment Marxist thought prophesies the eclipse of culturally distinct formations and the arrival of a uniformized, all-inclusive 'modern proletarian' culture. (1991, p. 70)

Fishman defends the need to recognize "cultural democracy" as a part of general democracy and to see efforts to preserve and restore minority languages as societal reform efforts that can lead to the appreciation of the beauty and distinctiveness of other cultures as well. He emphasizes that efforts to restore minority languages should be voluntary and "facilitating and enabling" rather than "compulsory and punitive" and that bilingualism should be viewed as life enriching and a bridge to other cultures. In this he echoes smaller studies such as Colin Baker's (1988) review of compulsory and voluntary efforts to revive Celtic languages in the British Isles in his book *Key Issues in Bilingualism and Bilingual Education*.

Important factors Fishman finds in successful efforts to maintain minority languages include the need for sacrifice, self-help, self-regulation, and the establishment of boundaries. He logically locates the key to minority language preservation in the intergenerational transmission of the language in the home by families, not in government policies and laws. He writes "The road to societal death is paved by language activity that is not focused on intergenerational continuity" (1991, p. 91). He cautions against putting too much effort and reliance on native language media, schools, and governmental efforts. An indigenous language radio station or policy statements such as those found in the Native American Language Act of 1990 can make for a friendlier environment for minority languages, but they are no substitute for grass roots efforts focused on use of indigenous language in homes and at community social occasions.

Outside of homes, minority language use in early childhood centers, such as the Maori and Hawaiian language nests described in the symposium proceedings, and in pre- and post-natal programs for young mothers is important. In the community, minority language use can also be in cooperative markets, employment centers, recreational centers, legal aid services, credit unions, and so forth. Fishman also points out the need for teachers who teach "academic" subject matter in the home language and who are tolerant and accepting of different dialects. Fishman asserts "it doesn't pay to force a written standard, much less a spoken one, on an adamantly unwilling or seriously ailing speech community" (1991, p. 345). Lastly, social boundaries must be developed that give minority languages an exclusive role in traditional family and community social activities.

The point Fishman comes back to time and again in his writings is the same one brought up by Lilly Wong Fillmore in her article "When Learning a Second Language Means Losing the First" in the September 1991 issue of *Early Childhood Research Quarterly*. That issue is the social costs of minority "language-in-culture" loss. These social costs include alcoholism, drug abuse, dysfunctional families, child abuse, and the like, and they are documented extensively in the literature on indigenous peoples. For example, Lakota American Indian Movement leader and movie actor Russell Means (1995) in his autobiography *Where White Men Fear to Tread* chronicles indigenous cultural disintegration and the resulting bar hopping, drinking parties, and drug use that have led to car accidents, alcoholism, and premature deaths of many Indian peoples. He also describes attempts to revive traditional cultural values. The disintegration of "American culture," especially among youth, is decried by Republicans in the ongoing "family values" debates, but social conservatives usually fail to link this crisis with their English-only political agenda and the social costs of assimilation.

## Notes

[1] Jon Reyhner was the facilitator or the "Needs and Rationale" group at the November 1994 symposium. He took over the work on Dr. Cantoni's monograph when she went to Italy on sabbatical in December 1995. The full 256 page *Stabilizing Indigenous Languages* monograph can be obtained for the price of postage and handling ($2.00 within the U.S., about $10.00 U.S. overseas: send checks or money orders in U.S. funds made out to Northern Arizona University, no purchase orders please) by contacting Jon Reyhner, Bilingual/Multicultural Education Coordinator, Northern Arizona University, Flagstaff, AZ 86011-5774. Telephone 520 523 0580, FAX 520 523 1929, e-mail <Jon.Reyhner@nau.edu>.

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## Table 1: Needs and Rationale Group Abstract

1.) The legal right to maintain indigenous languages has been accepted for the most part in this country, but the "effective" right is not in the hands of American Indian tribes. They do not have the tools to do the job in spite of recent reversals in government policy in the direction of self-determination.

2.) Accepting Joshua Fishman's emphasis on the necessity for the intergenerational transmission of mother tongues, the Group expressed its belief that a well-planned investment in Indian languages, and indigenous languages generally, would be extremely effective "in terms of addressing pressing national and international problems."

3.) The Group emphasized:
   a) the importance of language as irreplaceable cultural knowledge.
   b) the importance of bilingualism and an "English Plus" philosophy.
   c) the Native American Languages Act's impact on government policy changes.
   d) the importance of family values in language survival.
   e) the work of the Indian Nations at Risk Task Force and the White House Conference of 1992.

4.) The Group recommended several courses of action in developing the "effective right" of Native peoples to maintain their languages:
   a) fostering of new, innovative, community-based approaches.
   b) directing more research efforts toward analyzing community-based successes.
   c) fostering communication and partnerships between communities and organizations trying new approaches to maintaining languages.
   d) promoting heightened consciousness of the catastrophic effects of language loss both among members of language minority populations and among members of the mainstream population.

5.) Because of the federal and state governments' long-term roles in creating the current endangered status of American Indian and Alaskan Native languages, it is appropriate for them to provide assistance in helping American Indians and Alaskan Natives to stabilize and renew their languages.

## Table 2: Native American Language Policy Group Abstract

***Recommendations:***

1. Native American children must be exposed to a stimulating language, cultural, and learning environment.
2. Native children must be provided with equal schooling opportunities early in the educational process, in order to learn their Native languages as well as learning English and other languages.
3. Proficiency in two or more languages must be promoted for all Native American students.
4. Students must have an early access to teachers who are proficient Native language speakers.
5. Native American tribes, parents, schools, and universities must form partnerships for Native language development.
6. Opportunities for the economic development of individuals and tribes in collaboration with businesses and scientific, artistic, commercial, and industrial enterprises must be encouraged, initiated, expanded, and supported.
7. Procedures for the identification of students with special needs, including the gifted and talented, must reflect Native American tribal linguistic, social, and cultural values and practices.
8. For the use and survival of indigenous languages and cultures, it is essential to encourage access to modern telecommunications technology.

***Strategies:***

1. Encourage local initiatives to carry out policies in support of indigenous languages and cultures.
2. Build national and regional Native consortiums.
3. Propose legislative recommendations to appropriate House and Senate legislators and committees.
4. Submit recommendations to Bureau of Indian Affairs (BIA), U.S. Department of Education, and other agencies that support Indian education.
5. Encourage partnerships between organizations interested in supporting Native education, language and culture (e.g., National Advisory Council for Indian Education, National Indian Education Association, and so forth).
6. Capitalize on America 2000 and Improving America's Schools Act requirements to develop local education plans with tribal/state agencies that coordinate federal programs serving schools and tribes.
7. Encourage the reorganization of colleges of education involved in teacher preparation and recruitment.
8. Support successful language renewal and development projects.
9. Require research funding to include the development and promotion of assessment instruments and procedures consistent with tribal and cultural values.

## Table 3: Family and Community Group Abstract

***Issues:***

1. All Native American languages are severely threatened.
2. The consciousness levels of Native American families about the threat of language loss tend to be low.
3. Native language is inseparable from cultural identity and spirituality.
4. The impact of non-Native cultural elements on Native American youths interferes with native language acquisition.
5. Language stabilization efforts must proceed in culturally appropriate ways.
6. New effective strategies for intergenerational language transmission can be implemented at various levels, from individual to tribal.
7. Hypercritical native speakers tend to discourage the efforts of less fluent learners.

***Strategies:***

*Individual level:* Native speakers must help latent speakers and non-speakers learn the native language by utilizing existing language learning material, taped stories, and by creating new materials.

*Family level:* Organize family reunions and family-based summertime and weekend language immersion activities; encourage families to limit the intrusion of English-language media; and establish parental support groups for native language.

*Community level:* Encourage senior citizens centers to have seniors use their native language with young children, for example in "language nests" at local preschools and Head Start centers; promote community seminars in the native language, community meetings and conferences about native language, language institutes for families and communities, and programs for parents of children in bilingual programs; and establish "banks" of language learning materials.

*Tribal Nations level:* Encourage elected officials to use and promote the native language; develop networks of Native American language supporters across tribal boundaries.

*Promotion of attitudes:* Use every means to promote native language and the virtues of bilingualism: radio announcements, air speakers' testimonials, posters, bumper stickers, T-shirts. Document successful efforts.

### Table 4: Education Group Abstract

1. Financial responsibility for programs for the revitalization of native languages, which start with the help of federal grant money, should eventually be assumed by local agencies in order to provide program permanence and promote self-determination and community initiative.

2. Methods of teaching the native language in schools in grades K-12 need to be interactive and grounded in children's experiences at school, at home, and in the community. Develop immersion programs and use authentic narratives.

3. Recruitment of competent school teachers and on-going training of all school personnel in the native language, history, and culture are essential. All staff should be required to meet the minimum competency standard in the native language over an agreed period of time.

4. The interface between institutions of higher education and native communities needs to be defined more sharply. Changes need to be made in the certification and preparation of teachers by shifting to competency-based approaches and by bringing tribal leaders into the decision-making process.

5. Local tribal groups should be encouraged to seek "seed" money to begin serious planning for collaborative efforts: a) to enlist the support of tribal leaders in native communities; b) to begin serious national policy reform in schools in Native American communities; c) to implement programs for the revitalization of the native languages where there is local desire and willingness.

**Table 5: Eight Points of Language Learning**
(From Hinton, 1994, pp. 243-244, used by permission)

| Teachers | Apprentices |
|---|---|
| **1. Be an active teacher.** Find things to talk about. Create situations or find something in any situation to talk about. Tell stories. Use the language to tell the apprentice to do things. Encourage conversation. | **1. Be an active learner.** Ask about things. Create situations, bring things to ask your teacher to tell you about; find things in the environment to ask about; ask him/her to tell you stories. |
| **2. Don't use English**, not even to translate. | **2. Don't use English**, not even when you can't say it in the language. Find other ways to communicate what you want to say. |
| **3. Use gestures, context, objects, actions** to help the apprentice understand what you are saying | **3. Use gestures, context, objects, actions** to help in your communication when you don't know the words. |
| **4. Rephrase for successful communication.** Rephrase things the apprentice doesn't understand, using simper ways to say them. | **4. Practice.** Use new words and new sentences and grammar as much as possible, to yourself, to your teacher, to other people. |
| **5. Rephrase for added learning.** Rephrase things the apprentice says to show him correct forms or extend his knowledge to more complex forms. Encourage communication in the language, even with errors. | **5. Don't be afraid of mistakes.** If you don't know how to say something right, say it wrong. Use whatever words you know; use gestures, etc. for the rest. |
| **6. Be willing to play with language.** Fantasize together; make up plays, poems, and word games together.color they are. Make up stories. | **6. Be willing to play with language** like children do. Name things you see, count them, talk about what |
| **7. Understanding precedes speaking.** Use various ways to increase and test understanding. Give the apprentice commands to follow. Ask him/her questions. It is not necessary to focus on speaking each new word right away; that will come naturally. | **7. Understanding precedes speaking.** You may recognize and understand many things you cannot say. Focus on understanding: that is the most important step toward language learning. After you understand an utterance fully, learning to speak it will not take long. |
| **8. Be patient.** An apprentice won't learn something in one lesson. Repeat words and phrases often, in as many different situations and conversations as possible. | **8. Be patient with yourself.** It takes a long time to learn a language well. You are doing a heroic task; forgive mistakes. |

# The Navajo Language Program

Submitted By: Clay Slate and Anita Pfeiffer
Navajo Community College
Shiprock, New Mexico
United States

# THE NAVAJO LANGUAGE PROGRAM AT NAVAJO COMMUNITY COLLEGE - CONTEXT AND COLLABORATION

## Prologue

There is a pervasive tension that shapes this piece. By request, and for important purposes, it is being written to a non-Navajo audience. Though the non-Navajo audience is certainly not homogenous, it is the incongruities in interests, needs, and knowledge that distinguish the Navajo audience from the non-Navajo that concern me. The ambiguity and manipulation ubiquitous in Navajo/Anglo relations promote misunderstanding and mistrust, of motive and message. A major claim of this piece is that the vitality of an intellectual forum for advanced work on Navajo (or any indigenous language) must recognize the absolute primacy of the speakers of Navajo as audience. In adherence to this, I am here writing through a Navajo audience first, and then to a broader audience.

## Introduction

Over the last ten years, there has been considerable expansion and enrichment of the Navajo Language Program (NLP) at Navajo Community College (NCC). The result of the efforts of several dozen collaborators has been progress and securing of gains in every major element of the NLP. This progress has allowed NCC to more fully exercise it's role in the promotion of the Navajo Language on the Navajo Nation. Of course, this work has been done in concert with and upon a foundation of scholarship about Navajo that has been ongoing for over a century, and there has been constant and rich work done on Navajo at NCC since its beginning in 1968. However, it is this most recent period that I will focus upon.

The guiding principle for this development has been simple to conceptualize, and profound in its impact. At the very core of the best work that can conceivably be done on Navajo there must lie a forum of scholars. This group must develop a synergy of critical interplay that values all community voices and concerns and must follow a clear and difficult path: the seminal work will be done by Navajos, in Navajo, for a Navajo audience, and for Navajo purposes. Hereafter, I will refer to this formula as that of the Core Forum. Advances have been made at NCC in promoting this Core Forum, but the situation is still evolving, and maintenance and promotion of the Core Forum should always be pursued. Only with the goal of maintaining the primacy of this type of work are we striving for the best. as academics.

The number of issues that anyone may study about Navajo is, as with any language, practically inexhaustible. Further, one must distinguish between the fields of Navajo Language and Navajo Linguistics, though there are significant areas of overlap and cross-fertilization. There is room in these fields for everyone. Of course, the work is difficult, and novices must undergo extensive preparation before producing work that is not undermined by serious errors. This is most markedly true for those who do not speak Navajo, or are unfamiliar with its structure, and the lives and talk of Navajos. The academic careers of Navajo language and linguistics scholars follow one of three paths: (a) they do inaccurate work, and pawn it off on the large and ignorant audience that wants to be told about the Indians, (b) they limit their field of inquiry to arcane matters, maintaining an etic accuracy by studying minutia, or (c) they define the focus of their work in collaboration with a more expert and Navajo-local forum and expose their work, at minimum, to this forum. NCC's task, in the Navajo *Language* Program has been, and is, to build and nurture this Core Forum, (1) by Navajos, (2) in Navajo, (3) for a Navajo audience, and (4) for Navajo purposes.

(1) Work done by Navajos who speak Navajo is informed by a richness of resource and an access to intuition about grammaticality and acceptability unmatched elsewhere. Both for synthesizing and analyzing Navajo, those who speak Navajo fluently and articulately have tremendously valuable tools available. Any forum that does not include informed, collaborative, critical input from Navajo speaking Navajos is unacceptably vulnerable to inaccuracy. This is true of all Navajo language forums, without exception, and probably true of all but the most radically delimited Navajo linguistics work.

A further sort of knowledge that Navajo-speaking Navajos have is an understanding of the Navajo community, and an appreciation of its openness to and need for certain foci in research, curriculum writing, and composition. Decisions about what work is to be done that are made with this knowledge are more likely to produce work that will be used, that will draw response, that has permanence. This permanence is one of ongoing impact, and also one of ongoing presence of authors, since non-Navajos come and go on the Navajo Nation, but Navajos stay, or at least always return. It is this sort of work that nurtures a Core Forum.

(2) The second element of the Core Forum is that primacy be given to work conducted in Navajo. This is a difficult matter, and one that has been realized only partially (though in more and more

settings). Of course, symbolically this is important. Those who work on Navajo are often the most committed and visible champions of the language, promoting its perpetuation. Promoting Navajo while conducting one's professional life in spoken or written English is inherently contradictory. A related benefit to carrying out Navajo language work in Navajo is that it forces some constant coinage and circumlocution in the language. This growing edge of the language is in and of itself the most vital part of the organism.

Of greater importance is the fact that when talk and writing are in Navajo a social solidarity and synergy arises from the specificity of audience identification that speakers and writers make. Navajo language professionals on the Navajo Nation are struggling with the ongoing demise of the language, while working at perhaps its most significant growing edge. In general they are not in a position to use any resources on what could prove to be marginal matters, or to be distracted by topics possibly more taxonomic than physiological. Theirs is a forum that needs, most of all, ideas, energy, and creative problem-solving talk. When the talk is in English, this same group (and the others who then can join it and often dominate talk) immediately becomes more disjointed. Some of the reasons are social - a Navajo speaking Navajo certainly presents a different social self to other Navajos than does the same person when speaking English. Other reasons have to do with the structure of discourse - when talk or writing are conducted in English the presupposition pools, remarkability set, and general background knowledge of English speakers tend to constrain or propose what is said.

(3) The third element of the Core Forum is that the most seminal work to be done on Navajo is addressed primarily to a Navajo audience. Frankly this is the hardest audience to address, the one most willing to withhold approval until its standards are met, the one with the most to gain or lose, and the one most consistently patient and interested. This audience has a permanence, not of a year or two, but of a lifetime and across generations. They have time to reflect (even months, and years) before responding (compare this to the five minutes given for questions at professional conferences).

Giving this audience primacy has radical results. First, it shapes what is said. In some matters of a more technical or arcane nature, an academic must make more preparatory remarks than would be made to a graduate linguistics seminar at most universities. Concurrently, authors must take greater care, especially with the accuracy of data and glosses, but also with claims about processes. It is always a rigorous exercise to face an audience that can rapidly generate counterexamples.

To the extent that work on Navajo is for purposes of the academy, such focusing will also be beneficial. When small slices of a language are carried away to be presented as data to naive audiences, relatively untested work may outlive its usefulness. When a large community of native speakers, with sophisticated analytical knowledge about the language, are a sine qua non of critical audiences, the forum has a rigor that is of an entirely different nature. Further, as discussed next, the topics considered to be reasonable ones for research come to be of a different nature, a radical departure from present practice, and maybe the most needed one.

It will be argued that focusing all work on a Navajo audience might prevent important advances from being made, advances that can only be made by addressing a narrow, expert audience. First, no claim is being made that the Core Forum should be the only forum. In contrast, the claim is that if the work does not eventually impact that forum it will be ephemeral. Further, although our attention in scholarship (indeed, the only thing that many will consider scholarship) is often on the most intellectually complicated and groundbreaking work, such work, to be accurate and meaningful, must always have a broad and deep foundation of perhaps more mundane but equally valuable scholarship. For example, work in syntax not based in thorough understanding of descriptive grammar can often be unbalanced.

A further contention, of racism or reverse discrimination, must also be addressed. In positing the primacy of Navajo authorship, there is no intent of exclusiveness or an exercise of blind racial politics (though the perception is not infrequent). Certainly there are non-Navajos who have access to resources and expertise that many Navajos do not. Even in cases in which there are Navajos with specialized expertise, often they are spread too thin. If for example it is important that there be instruction or research in articulatory phonetics to help ESL or NSL teachers, the key issues are of quality work and accessible results, whoever does the work.

(4) The fourth element of the Core Forum is that the work be for Navajo purposes. One compelling reason for this is the circumstance of "brain drain" that often pulls the most capable Navajo scholars away from crucially important work. There is no intent here to delegitimize any particular area of Navajo language work, but there is a necessity to prioritize. For example, those projects that tend to attempts to reverse the decline of Navajo deserve more attention and resources than those which investigate Navajo as data for other broader concerns. A second rationale for

taking Navajo purposes to be primary is that these purposes are often of an applied nature, and it is in the application (or re-explanation) of findings that deficiencies are discovered and improvements made.

The ideas of a Core Forum have guided the development of the Navajo Language Program for years, and will continue to do so. However, the reality of day-to-day problem solving has often demanded that the agendas of other perspectives be addressed and followed. This is as it should be, since the practical task of institutionalizing quality Navajo Language work at NCC should never be threatened by the rigidity of ideology. The extent to which the principles of the Core Forum have been adhered to or set aside can be examined by reference to the more concrete details of the NLP that follow.

## CONTEXT

Navajo is spoken by about 80,000 people, in New Mexico, Arizona, and Utah. About 8,000 - of these are older people, nearly or completely monolingual in Navajo. Though over one-half of the Navajo children in a recent study did not speak any Navajo, there are still thousands of Navajo children who are fluent. There are more Navajo speakers than speakers of any other indigenous language of North America. Navajo is of the Athabaskan language family. Of the thirty Athabaskan languages still spoken, its closest sister languages are the Apache languages of the Southwest. It is a morphologically complex polysynthetic language a difficult one for English monolinguals to learn.

Of the lexical categories of Navajo, the verb is by far the most complex, morphologically. Although the noun may, on occasion, rival the verb in complexity, this is merely in those cases in which the noun is a nominalized verb. The Navajo verb subsumes, among other things, the tense and aspect markers, the pronoun subjects and objects, a large number of adverbial elements (especially those concerned with direction of movement), incorporated postpositions and nouns, and markers for repetition, plurality, and rhythm of activity (as expressed in the seriative, semelfactive, and reversionary prefixes). Thus, a single Navajo verb can have as many as ten morphemes. Syntactically, Navajo is SOV in word order, and the phonological component of the language differs from that of English in perhaps two-thirds of its features. This incongruity of Navajo and English, and the differences between the two cultures, make Navajo hard for English speakers to learn, and vice-versa. Further, the non-European structure of Navajo has made the grammatical portion of work on language curriculum a ground-up effort, with little analogy to grammatical school curriculum elsewhere.

The Navajo Nation is about the size of West Virginia. Navajos have been here for at least 700 years, and in many cases one family has been in one place for several hundred years. In general, life is extremely rural. Thirty percent of Navajo homes have no electricity; fifty percent do not have running water. Subsistence stock raising, farming, traditional arts, and herbal and traditional medicine are important economic and cultural features of Navajo life. Navajo people are very close to the land, and there is constant reference in many Navajo sacred and ordinary discourses to the fact that the Navajo world is bounded by the four sacred mountains. Though wage and salaried labor are now ubiquitous. The unemployment rate is at a minimum of forty per cent; the largest three employers on the reservation are the health industry (6500 jobs), the schools (5500) and Navajo Nation government (4000). For educators, these economic are crucial in two ways: to the community, the role of schools as a source of jobs sometimes takes priority over anything else, and those Navajos who have the best jobs in the schools tend to be the most Anglicized.

Perhaps because of the large size of the Navajo Reservation (and the resulting isolation of many Navajos from Anglophone society), perhaps because of the large number of Navajos, certainly through Navajo commitment to the perpetuation of culture and language, Navajos have maintained the day to day viability of their own language better than any other tribe and Navajo has the best chance at long-term survival. A prominent portion of the mission statement of Navajo Community College calls upon it to “promote, nurture, and enrich the language and culture of the Navajo people”.

Navajo has faced powerful and effective language oppression, de jure and de facto. It has been and very often still is proscribed from or held in low esteem in institutional settings such schools, churches, hospitals, and the workplace. Even those advances that have been made in gaining legitimacy for Navajo in the schools over the last fifteen years have only been possible in coalition with those promoting the study of Spanish, other indigenous languages, and "foreign" languages, and Navajo is still used by some college and university students to fulfill the "foreign language requirement". Many schools will give no credit to a speaker of Navajo; s/he is required to study a third language in college or high school.

Though in the past thirty years the practice of physically punishing children in public and BIA schools for speaking Navajo has been discredited, few of the over 240 schools that educate large numbers of Navajo youth do much that legitimizes or employs the language. The Navajo child who comes to school monolingual or dominant in Navajo is often never given any opportunity to grow intellectually in Navajo. Here, the "standard curriculum" of schools that recognize only the cultural capital of the Anglo culture has succeeded in delegitimizing and crowding out a well-exercised and locally validated body of knowledge, thereby bypassing the needs of the Navajo community. A market-oriented press has never found sufficient profit in publishing materials in Navajo for such an impoverished group, and Navajos have not had the political clout to get Navajo language materials on any state-approved text book list. Even those students who do take Navajo language courses in the few schools or colleges where they are offered have until recently found great difficulty in transferring those courses to other institutions.

The workplace often uses the language skills of Navajos: to sell to the Navajo consumer or buy from the Navajo producer, to deliver health care, or to aid the anthropologist. In fact, all other things being equal, all jobs done on or near the Navajo reservation are much better done by someone who speaks Navajo, and it is astounding that some jobs (e.g., police work) do not absolutely require it. Yet seldom are Navajo language skills compensated adequately. For example, schools that want 'bilingual money' from state departments of education employ Navajo speakers as bilingual aides, but pay them at rates close to minimum wage and usually give them little or no meaningful support, planning, or authority. We still lack ballots in Navajo (though certification of Navajo interpreters at the polls is underway). The dominance of the English language in all political forums is graphically obvious in the contorted shapes of the seven counties that reach into Navajo land from the three conjoined states, all gerrymandered for Anglo control.

There is a small group of schools that have pioneered quality Navajo language work at the elementary and high school level. This is a critical part of the foundation NCC has been able to build upon. Programs at the Rock Point School, the Rough Rock School, and the Fort Defiance Elementary School are some of the best known. At times each has been strong. Many other schools are making an effort now to advance locally developed quality work, and as more and more Navajos move into administrative positions, this trend should continue. Advances have concomitantly been made at the state and federal levels, with increasingly active involvement of Navajo communities. For the first time, Navajo Language teachers are being endorsed by New Mexico. and now Arizona. A new Arizona mandate requires public schools to teach a second language, and Navajo is one of the languages taught. The U.S. federal courts now require certified Navajo interpreters, and the states have new court standards, though they are weak. These gains are small, but real. Yet the hurdles described above remain.

The role of the Navajo Nation government in this struggle is central, but deeply conflicted. Set up in the thirties to rubber-stamp mineral extraction agreements, the Tribal Council was initially a tool of the BIA. More recently, the shape and texture of limited Navajo sovereignty has brought more critical examination and control into Navajo hands. Yet Navajo Nation government, with its four thousand employees (and an often obstructionist bureaucracy), still struggles to escapes the neo-colonial mold. Navajos who speak English, but not Navajo, have success at almost every level, but monolingual Navajo speakers have had severely limited access. As a macrocosm, the government honestly reflects the ambivalence (perhaps I would better say multi-valence) many Navajos feel toward their own language, and even Navajo-speaking politicians at the higher levels, from school superintendent to tribal official, are often very reluctant to take a leadership position promoting the language. Indeed, although over the years the Navajo Nation has provided millions of dollars to NCC (and thereby to postsecondary Navajo Language work), these funds have never come as part of a regular budget.

There have been advances at the tribal level in the last fifteen years, though each must be evaluated in terms of real impact. For example, official tribal education policy states that Navajo will be taught "to every child, at every grade level, in every school on the Navajo Nation". The reality however is that the tribe does not control the purse strings for the 240 schools, and they have largely ignored this 1982 mandate. Collaboration between state departments of education and tribal officials concerned with language matters is ongoing. For instance, resolutions of the Education Committee of the Navajo Nation Council are addressed to the state departments on targeted matters important to Navajos. Further, the Arizona and New Mexico departments of education depend upon the tribal department to conduct testing and certify fluency of Navajo speakers seeking bilingual and Navajo language state endorsements. (NCC acts as the agent of the Navajo Nation in this matter.) Yet collaboration between states and tribe is necessarily uneven. Though tribal government (wisely) is unwilling to take over the massive responsibility for funding and supervising all Navajo schools, or of trying to certify teachers, it is at the same time (again wisely) loathe to fully accept the authority of the states and the BIA. The same paradigm affects the relationship between the Navajo Nation and NCC, keeping them often at a lamentable arm's length. Thus, although verbal, heartfelt support for Navajo Language efforts from tribal officials and politicians is the rule, there is still too often insurmountable bureaucratic machinery impeding smooth cooperation.

Ambivalence, grounded in a tribal sovereignty always under negotiation, is both institutional and personal. On one hand affirmative action programs now effectively promote Navajo expertise and Navajo voices. Yet at NCC it is those instructors who are Navajo that are most vehemently vilified by students when they are "too hard". Likewise, the Chairman of the Navajo Nation issued a proclamation that all Headstart centers on the Navajo Nation would use immersion programs, in Navajo. Yet this was done in an absence of curriculum or teacher training programs by which this could be implemented, though work on these is underway, using mainly non-tribal resources. Finally, though most Tribal Council delegates speak Navajo well, almost all paperwork is in English, and the Navajo Nation has never acted to make Navajo the official language of the tribe or even require that road signs be in Navajo.

Some clarity has been cast upon the issue of limits on sovereignty or authority, at the governmental, school, or even personal level by Benjamin Barney, in an analysis of what he calls "administrative prostitution". At the dyad level, an Anglo and a Navajo work together closely in Janus fashion, coordinating their messages and purposes to keep them unified, each depending on the other to reveal the Anglo face/voice or the Navajo face/voice to the public, as each situation dictates. Typically, the Anglo will be the writer and the Navajo the spokesperson. The 'prostitution' portion of the relation comes about when either gives up her/his principles to maintain the unified front (and necessary compromises of authorship) and combination of voices and faces that makes the relationship more powerful than the simple addition of two. Of course, such collaboration is, and will continue to be, very important - no one person can do everything. An unfortunate side effect however is that the growth of each can be stunted by dependence upon the complementary resources of the other. For example, Navajo-English bilinguals are almost exclusively Navajos, or those of mixed parentage. Anglos don't learn to speak Navajo. This situation that does not bode well for the future of the language, since at least one major portion of an effort to reverse the loss of Navajo will lie in successful NSL. Though one would expect the circumstance of a Navajo to Anglo partnership to be an excellent opportunity for an Anglo to come to speak Navajo, the co-dependence tends to rule against it.

At the governmental level, an analogous love-hate relationship exists between the tribe and the BIA, each of which needs the other in order to exist, but in a relationship of co-dependency. Whenever the tribe publicly shows itself capable of providing for itself in ways that the BIA or other branches of the federal government have traditionally done, ongoing BIA support is threatened. The same sort of relationship exists with state and county governments. In the climate of this political dynamic Navajo impact on Southwestern political matters is predictably marginalized. During the struggle to establish the Arizona Foreign Language mandate, which has opened the door for Navajo in many state funded schools on the Navajo Nation, the tribe could only send infrequent, mixed messages, while the opposition nearly won the day with the argument against unfunded mandates. During the struggle about the Official English amendment to the Arizona constitution, there was no organized effort by the Navajo Nation to oppose it. (Despite the efforts of a couple of tribal officials, there is at the time of this writing no mass opposition to the proposed federal amendment of the same type.) In the ebb and flow of ideologies and interests, in which at times there is an opportunity for advance, and at other times one must fight a rear-guard action restricting loss, it is painful to find an ambivalence coming from those who would most naturally be expected to be working for Navajo interests, yet who work within groups and institutions that are fundamentally compromised.

Thus progress in the Navajo Nation context is uneven, based on commitment, energy, and organization. A blend of opportunity and courage brings advances; when the tribe put together a coalition of southwestern colleges to get Navajos certified as teachers, the director of the tribe's education department, Anita Pfeiffer, decreed that scholarships for this program would go only to Navajo speakers. Further she decreed that students would be required to take five courses in Navajo language from NCC. This single decision has significantly expanded the community of Navajo literate teachers ready to use effective methods and materials for teaching Navajo. Yet Ms. Pfeiifer absorbed a great deal of criticism for years thereafter by those who called these requirements overly restrictive, as she did later when she took the responsible position that teachers who seek bilingual certification must be not only fluent and articulate, but also literate in Navajo. Of the other Navajos or Anglos in similar positions of authority, for example as superintendents of large school districts, only a precious few have openly supported the Navajo language. Many districts, especially the border districts centered in Page, AZ, Gallup, NM, Farmington, NM, and Blanding, UT have been hostile or persistently obstructionist toward bringing quality Navajo language work into their schools, despite very large populations of Navajo students.

In addition to such issues of the local neo-colonial structures which Navajo language work must struggle to transform, one must add the context of institutional activities that study and report on Navajo, and Navajos, for many varied purposes. Some of these institutional activities are anthropological, or linguistic, with the academic careers of its practitioners dependent upon successfully addressing audiences naive about Navajo and Navajos. Such investigators can be much more sure of themselves before these more naive audiences than they can be on the Navajo Nation, and can thereby reside in more comfortable urban settings. The same pattern often applies to non-academic writers who make a career out of telling stories about Navajos, fiction or non-fiction, such as Tony Hillerman or Rodney Barker. The pattern holds also for many parts of the publishing industry, even those portions generally considered accurate and authoritative in many circles. For example, the Smithsonian magazine recently published an article on the Navajo Code Talkers, in which a number of Navajo words were printed. Yet Smithsonian staunchly resisted using the accurate standard Navajo orthography, choosing instead to stylistically pander to a larger audience. A laudable counter-example to this behavior is that of the U.S. Board on Geographic Names, which recently has opened its official recognition processes to non-English orthographies.

There are hopeful signs, in this time of enhanced telecommunication and easier travel, that the broad field of "Navajo Studies", pursued for so many valid reasons, can begin to have a critical unity of structure that will render it at once more accurate and more responsible to the community under investigation. For instance, there have now been nine annual Navajo Studies Conferences, usually attracting five hundred participants, held on or near the Navajo Nation. This conference attracts a large Navajo audience, and blends practitioners, academics, people with extensive traditional knowledge (though not nearly enough of these), educators, and students. It's structure represents a hopeful advance toward an academia to come.

Other institutional influences on the Navajo language come from many quarters. For example, some local radio stations allow broadcasts in Navajo, though most only at very odd hours and for very short periods (an exception the Farmington station KNDN is entirely in Navajo all of the time, other than when its country music is playing). One consistent supporter of the language has been KTNN, the tribally owned 50,000 Watt AM station. KTNN persists in keeping a large portion of its programming in Navajo, though sometimes it is the target of criticism for its announcers not speaking as fluently and articulately as some of their listeners. Many NCC students have been given access to the microphone to read Navajo compositions which are required for their courses.

For more than century Navajo language work has also been influenced by the Christian churches, some of which promulgate virulent anti-Navajo attitudes, and some of which have hymnals in Navajo and integrate Navajo practices into their worship (some even once developed their own orthographies). The strong presence of the Native American Church, which welcomes Navajo language, and of the ceremonies of the traditional medicine men (over one thousand still practicing) are pervasive influences as well.

A final sociolinguistic issue that must be taken into consideration is the nature of the diglossia of the Navajo community. This issue can not be fully covered here. There is a shift ongoing in which an ever increasing portion of Navajos are monolingual in English, English is the power language for most settings and functions (seldom is a memo, a resolution, or sign written in Navajo), and there are few if any communities in which Navajo is spoken in all settings. Of course, certain functions simply cannot be carried out in English, from the establishing of K'é (the stitching together of family and clan) to the conduct of traditional healing ceremonies. As long as these functions continue to be carried out, the language will certainly be used. Yet many settings where the maintenance of Navajo dominance would be considered crucial have already become almost exclusively English. For example, the children of many of the people who make a living as Navajo language teachers do not speak Navajo; it is not spoken to them in the home.

## NCC'S NAVAJO LANGUAGE PROGRAM

It is in this context that the Navajo Language Program thrives. It is rooted at Navajo Community College, at its two main sites in

Tsaile, AZ and Shiprock, NM. NCC was the first of the tribal controlled community colleges, funded directly through the Interior Department in 1968 by the Navajo Community College Act. The college is also chartered by the Navajo Nation and accredited by the North Central Association. The Board of Regents is entirely Navajo, with appointed and elected members. As mentioned before, the mission statement of the college strongly charges it to focus on work in Navajo studies, and there has been much done over the twenty-eight years of the school. Over the last ten years, a number of factors have provided constraint, opportunity and guidance.

Of course, NCC is notoriously poor, and the salaries it pays professors lag behind those of local public school teachers, usually by several thousand dollars. Further, the campuses are in rural, insular locations, sometimes creating social tension. The last fifteen years of funding cuts have made intracollegiate politics rigorous. Thus, the issue of support for the Center for Diné Studies (which houses the Navajo Language Program) is often a concrete issue of allocation of very limited resources. There is no tenure, and little fat in any program. Decisions to expand a program often mean the shrinking (or abolishing) of some other program, and issues of student load, transferability of courses, number and employability of graduates, and mission of the college are examined with great care. Ambivalence about the worth of Navajo language study is quickly revealed in bold relief.

During this time, many Navajos and others at NCC have played roles in the development of the NLP. At one point (11/89) the president of the college (Laurence Gishey) hired three new full-time professors at one time, positions that others felt were more critically needed elsewhere at the college. There have been recurring attempts to reduce the size of the NLP faculty, to use materials funds for other purposes, and to restrict offerings. During the advising and scheduling process, some have expressed, and acted upon, sincere feelings that to give students Navajo language classes is to waste their time. Attempts by the NLP to put Navajo on an equal footing with English for the satisfaction of the Communications portion of the General Requirements of the college were resisted fiercely, though unsuccessfully, at many levels. Attempts to install a stipend on NCC salaries for those who read and write Navajo well were defeated several times. Until the onset of the NCC's Diné Teacher Education Program (beginning Fall, 1996), no course outside of the Center for Diné Studies has yet employed written Navajo to any meaningful extent.

Yet dozens of people have taken the often risky position of promoting the NLP in meaningful ways. The Center for Diné Studies has had unwavering and courageous leadership from David Begay, Harry Walters, Herbert Benally, and Bernice Casaus. The personnel in our community campus programs (which offer extensive outlying courses) have many times committed resources where there were none. Poorly paid adjunct instructors and overworked bureaucrats have driven hundreds of miles per week to deliver quality instruction and support. Other parts of the college have contributed hardware and technical support, sharing of training opportunities, and supportive recruitment, scholarship and advisement help.

The clarification of our program goals has been founded on several major precepts. One of the first is the NLP is a language program, not a linguistics program. For limited purposes, a good analogy is that of English programs at universities. These programs would never bring in a linguist to head their department, nor would they accept the research and instructional goals of a linguistics program as their own. The highest goals of a good language program are the promotion of fluency and articulateness, literacy and quality composition. If work in these areas is not accomplished with rigor and depth, a language program is one in name only. Thus, the highest priority, the brightest and most energetic scholars and teachers, and the greatest amount of time must be focused here. As contrasted to a linguistics program, a language program will concern itself more with poetry than with phonology, more with culture than with information science.

This is not to say that the NLP has not benefited from the insights of linguistics, especially Navajo linguistics. There is hardly an area of linguistics from which our language majors and prospective teachers do not glean important insights or have access to substantial findings. For example, in lexicology, morphology, and syntax, the dictionaries of Young and Morgan provide NCC with an entire course, our NAV 401, on the use of the dictionary and descriptive grammar. In phonology, phonemics, phonetics, and orthography, the work of Young (1968) and Kari (1976) is used in our NAV 289 course to provide detailed insights into the Navajo sound system and its relationship to the writing system. This same course uses work by Yule, Sapir, Crystal, and Werner, Manning, and Begishe, and others to both introduce language majors and teachers to concepts of linguistics and to show them major applications of these concepts to Navajo language study in each area. There are dozens of other areas in which findings in linguistics have impacted our language program, in syllabi, professional training, and the provision of many kinds of resources.

Other major concepts that have lent guidance, creativity, and rigor to our program have been the recently clarified and deepened ideas about language proficiency (especially as espoused by the ACTFL group), the whole language movement, and the advances over the last twenty years in foreign language methodology. Our thirteen NLP courses are in a two-track system, separating speakers from non-speakers. Our placement issues are fairly complex, since our students are ninety-nine per cent Navajo. Three quarters of the six hundred taking courses in any one semester are clearly speakers. The others range from non-Navajos who know nothing of the language or the culture to Navajos who understand well and have severe limitations in production. For placement issues, and for issues of establishing clear goals for students and professors, the ACTFL guidelines have proven indispensable; they have also become an important element of our teacher-training materials. For our courses in writing (for native speakers), and in teacher training, the rich material that has sprung forth from the whole language movement has enriched our forum in innumerable ways. Finally, for becoming more effective in our NSL instruction (four of our courses are for non-speakers) the methods that have been developed over the last twenty years for foreign language instruction have proven very useful to us.

We have composed thirteen courses, and have now used them many dozens of times. The four courses for non-native speakers of Navajo are NAV 101, 102, 201, and 202. No true non-speaker can ever hope to learn to speak Navajo well by taking only these courses, but we can get most students into the lower intermediate levels. Though most students enter this sequence at 101, we allow some students to come in at higher levels, if they are what we refer to as "latent speakers", Navajos who understand a lot but speak little or none. Some day we should develop courses in Navajo language arts, more appropriate to this audience.

Our courses for speakers start with the literacy and composition courses, NAV 211, 212, and 301. In the future, we should be moving away from teaching basic literacy, as the elementary and secondary schools begin doing their job appropriately, but for now most students coming to us have no Navajo literacy. Students finishing 301 must write a well-organized 300 word descriptive composition in Navajo in a two hour period, with more than 70% of their words spelled perfectly. Beyond these courses, those students who want to receive our AA degree in Navajo language take our Navajo Linguistics course, NAV 289 (described above), our Navajo Grammar course, NAV 401 (also see above), and an upper level Navajo culture course, NIS 371, in which they must write their papers in Navajo. Beyond this, those students who wish to get state endorsements for teaching Navajo must take two four semester-hour courses, NAV 350, Teaching Navajo to the Native Speaker, and NAV 351, Teaching Navajo as a Second Language. Both of these courses include teaching practicums.

These eight teacher endorsement courses (including NIS 371) are the core of our program. (Two other courses, NAV 231, Navajo Medical Terminology, and NAV 478, The Athabaskan Roots of Navajo, are at the developing edges of new program thrusts in comparative linguistics and translating / interpreting.) Much administrative work went into convincing the state departments of education to accept them as satisfying state competency requirements. In order for NCC to offer courses at the junior and senior levels (300 and 400 level courses), it was also necessary to satisfy the accreditation requirements of the North Central Association. Finally, the development effort has required that we spend years constructing, improving, and maintaining the courses, learning to teach them well and finding materials, standards, and appropriate pedagogy. The acquisition of books and machines (including computers), the recruiting and funding of students (often with significant tribal support), and myriad other issues were part of this effort.

With these efforts, and associated research projects, NCC has developed a forum of teachers, students and other scholars who rigorously investigate and create with Navajo on the Navajo Nation, Navajos addressing Navajos. The academic processes at NCC directly access the resources of the community, building the Core Forum of increasingly expert and active intellectuals. The rigor of the work is enforced externally (through constant examination of all work done on Navajo) and internally (as all must put their work before a highly critical audience motivated by an intent to immediately put knowledge to work. Authority increasingly resides with Navajos, and the functions of promoting and perpetuating the language come to the forefront. As the NLP looks to the future, promoting the growth of a new literature, securing permanent venues for the language, and growing towards bachelors and masters programs, human and institutional resources are in place, and the potential is unprecedented.

## Section 6. Health Education

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# Story Telling: Australian Indigenous Women's Means of Health Promotion

Submitted By: Kaye Brock
F. Acklin
J. Newman
V. Arbon
A. Trinbdal
M. Bermingham
B. Thompson
Koori Elders
University of Sydney,
Australia

# STORY-TELLING: AUSTRALIAN INDIGENOUS WOMEN'S MEANS OF HEALTH PROMOTION

**F. Acklin[1], J. Newman[2], V.Arbon[3], A.Trindal[4], K.Brock[5], M.Bermingham[6], C.Thompson[7] and Koori Elders.**

[1] Lecturer, Wollotuka Aboriginal Education Centre, University of Newcastle, Newcastle, NSW 2308;

[2] Lecturer, School of Adult Education, University of Technology, Sydney, NSW 2007;

[3] Head of School, Community Studies, Batchelor College, NT 0845;

[4] Aboriginal Health Worker, Liverpool Women's Community Health Centre, Liverpool, Sydney, NSW 2170;

[5] Senior Lecturer, School of Community Health, The University of Sydney, NSW 2141;

[6] Lecturer, Department of Biomedical Sciences, The University of Sydney, NSW 2141;

[7] Senior Lecturer, Department of Infectious Diseases, The University of Sydney, NSW 2006.

**Address all correspondence to:**
**Dr Kaye Brock,** School of Community Health, Faculty of Health Sciences, Lidcombe Campus, The University of Sydney, NSW 2141
TEL 6123519124 FAX 6123519112 email k.brock@cchs.su.au.edu

## SUMMARY

Story-telling, an oral tradition of the indigenous peoples of Australia, was used and recorded on video as a vehicle for conveying health promotion messages in several urban Aboriginal (Koori) communities in Sydney, Australia. A video (*Bullan Ngununggula - Women Belonging to Here)* was made by a group of Koori women Elders and two female Aboriginal academics with the assistance of other female academics in the disciplines of biochemistry, virology and epidemiology. The Elders integrated their personal stories which stressed the need for a healthy lifestyle, with information about preventive health care, particularly the processes of screening for cervical cancer and coronary heart disease. A viewing of the video will be followed by a discussion about the process of its production with emphasis on the ethical issues involved in Aboriginal research. As stated in the Koori *Principles and Procedures for the Conduct of Research*[1] it is imperative that the aims and objectives of indigenous research are integral to the overall program of health care and disease prevention in Aboriginal communities in Australia.

## BACKGROUND

The health status of Aboriginals is poor in comparison to other Australians. Evidence for this includes higher infant mortality rates, higher morbidity rates and shorter life expectancy for Aboriginals than for non-Aboriginals. Despite the increased provision of clinical health services to Aboriginal communities over the last 15 years, significant reductions in mortality from conditions such as coronary heart disease, diabetes, and cancer have not occurred[2,3,4]. This failure has led many health care workers to advocate the need for research into the cultural attitudes affecting the utilisation of existing health services, and for targeting particular areas of concern. For example, efforts to provide adequate gynaecological care for all Aboriginal women is hampered by mainstream medicine's lack of knowledge of the concept of "women's business", which may hinder Aboriginal women from seeking assistance in matters relating to sexual and reproductive health, particularly if the providers are male and non-Aboriginal.

Two of the major disease problems currently affecting Aboriginal women are cervical cancer and coronary heart disease. The available data indicate that Aboriginal women have very high rates of invasive cervical cancer. The mortality rate for cervical cancer in Aboriginal women from various regions of Australia is up to four times the national average of 11/100,000[3]. The reasons for this high rate of fatal cervical disease are complex, but there is little doubt that low attendance rates for cervical screening and the effects of the established risk factors for cervical cancer (high smoking rates, poor nutrient status and a high rate of genital human papillomavirus infection) are of major importance[5,6,7,8].

When pre-contact Aboriginals adopted a Western lifestyle, both men and women developed an unusually high prevalence of coronary heart disease (CHD), obesity, and non-insulin-dependent-diabetes mellitis (NIDDM) [9,10,11]. The leading cause of death for Aboriginal males and females in 1992 was cardiovascular disease, with males having 2.5 times more deaths than non-Aboriginals and females 3 times the expected rate[12]. It is important that programs which are designed to prevent rather than treat these conditions be implemented in Aboriginal communities.

A knowledge of both traditional and contemporary Aboriginal society is invaluable for the generation of effective health education programs. Traditional Aboriginal communities had no written traditions but instead possessed a vast store of oral narratives relating to the mythological Dreamtime. These were passed on from generation to generation by Elders in the community — the "Story-tellers". The stories reinforced cultural beliefs and appropriate behaviour, and also acted as aids for teaching people the practical skills required for survival in their nomadic life in a harsh environment[13].

For Aboriginal women the Auntie/niece Grandmother/granddaughter relationship was very important in the dissemination of information relating to "women's business", which encompasses female sexual and reproductive roles and practices. Story-telling by older women may therefore be a powerful tool for the dissemination of health promotion information in contemporary Aboriginal communities.

## METHODOLOGY

In 1993 three of the Aboriginal authors (FA, JN and AT) received funding from the Australian Government for a project in which the concept of Story-telling was to be used as a means to raise awareness of particular health issues[*1]. These women were also involved in two collaborative projects with non-Aboriginal researchers: one investigating coronary heart disease (CHD) risk factors in Aboriginal women[*2]; and the other directed at increasing cervical cancer screening amongst Aboriginal women[*3]. In this presentation the process of both the collaborative research and the production of the story telling video will be related in the context of the ethical guidelines for indigenous research developed by the Aboriginal Education Unit (The Koori Centre) at the University of Sydney. As part of this process two Aboriginal community health workers had an increasingly important role in the production of the video: Dot Shipley and Patricia Heal. It is hard to give due acknowledgment to the contribution made by these Aboriginal workers and other community members as there is little appropriate space in standard practices applied to authorship in scientific papers. This is an example of the different cultural paradigms apparent in the conduct of Aboriginal research.
The Koori Centre's *Principles and Procedures for the Conduct of Research* (1993) were produced because of these differences and the perceived need for "a strong and fundamental commitment "to the conduct of research in ways which support and contribute to Aboriginal and Torres Strait Islander self determination". The important points of the *Principles and Procedures*, and the ways

in which these were complied with in the research project, are detailed as follows:

*PRINCIPLES AND PROCEDURES FOR THE CONDUCT OF RESEARCH*

"*i. Researcher/s shall consult and collaborate with Aboriginal or Torres Strait Islander people, their community/ies, or organisations participating in the research project/s. Documentation on the process of consultation and collaboration shall be held by the researcher and produced on request."*

"*ii. The researcher/s shall ensure that through consultation and collaboration the needs and aspirations of the Aboriginal and Torres Strait Islander people, their community/ies, or organisation/s participating in the research are met."*

"*iii. The Aboriginal and Torres Strait Islander people, their community/ies or organisation/s involved in the research shall have a principal role in decision-making within the research project."*

The project was presented in detail in written form to the University of Sydney's Koori Research Committee. Additional verbal explanation was provided as required. Preliminary discussions were also held with the Aboriginal Health workers at the Women's Health Centre (Liverpool) and Ganangarra Land Council (Canley Vale). Following its approval by the Koori Research Committee, numerous community meetings were organised to explain the project to the women involved, and to answer any questions or concerns that they expressed. Once the women in the community felt comfortable in their regular meetings with the researchers, discussions of various health issues revealed that coronary heart disease and cervical cancer were two of their most important concerns. As these concerns coincided with the existing research projects, a decision was made to focus on the ways these problems had directly affected the women's lives.

The overall objective of the Health Workers was to encourage a healthy lifestyle in the communities. They wanted to increase Aboriginal women's awareness of specific health issues, including obesity as a risk factor for coronary heart disease and the occurrence of cervical human papillomavirus infection as a risk factor for cervical cancer. The specific aim was to improve utilisation of available screening services by Aboriginal women in the immediate future. A more long-term objective was to use the model generated in this study to raise health awareness in communities of Aboriginal women elsewhere in Australia.

During the course of the project Audrey Trindall, one of the grant holders who is an Aboriginal graduate of the Diploma of Health Science (Aboriginal Health and Community Development) Course at Cumberland Campus, Faculty of Health Sciences, University of Sydney was also employed as a research assistant on the allied CHD grant. Audrey was the initial contact person with the community. She had previously built up a working and trustful relationship with the women as she herself is from that community, and also had established good links with the other health professionals involved in the project.

"*iv. Researcher/s shall ensure the research methodology and the culture base from which it proceeds reflect the communal and collective system of Aboriginal or Torres Strait Islander communities.*"

The main factor taken into account when implementing this research project was that Koori women were to be involved in the project from its conception to its completion. Following consultation and discussion with the women in the community, The Koori Elders and community Health Workers the project followed the direction which they specified. Focus groups were initially held with the Elders in the local Aboriginal communities. There was lots of discussion and laughter. Group discussions led to further questions and requests for information. In addition to coronary heart disease and cervical cancer other health topics were discussed, including traditional health, experiences of childhood, stress and menopause, diabetes and nutrition, blood pressure, breast cancer, bladder infections and osteoporosis.

"*v. The researcher/s and the Aboriginal or Torres Strait Islander people, their community/ies or organisation/s shall negotiate a process for utilising the skills and knowledge base arising from the research.*"

At the meetings between researchers, Health workers and community Elders it was decided that the strategies most appropriate to achieve the objectives were:

- To provide information and knowledge in the area of health issues that concern women and use local Aboriginal Story Tellers in health provision and awareness.
- To produce a video about these issues for use in this and other Aboriginal and Torres Strait Islander communities.

The project was evaluated in the following ways:

- A questionnaire was distributed to all women who participated in the project. There was over 90% response to questions regarding knowledge gained, attitudes changed and behaviour altered by involvement in the project.
- Various panels of experts in the area of health promotion and womens' health gave verbal feed-back on the quality and usefulness of the video at the launch.

Already there are signs that a youth group now want to tell their stories regarding the issues they consider important.

"vi. *Researcher/s shall provide evidence of a process for the dissemination of the research material and findings to the Aboriginal or Torres Strait Islander participants in the research."*

The video *Bullan Ngununggula* was handed back to the Koori Elders at a launch involving the Elders themselves, Aboriginal Health Workers, community health workers, senior academic staff of the University of Sydney and Griffith University, and Koori communities around Sydney who had helped make the research possible. This launch symbolised our relationship as so much was given, received, acknowledged and shared in the project.

"vii. *Such information shall be provided by the researcher in formats and language which is appropriate to the communication system of the Aboriginal or Torres Strait Islander people, their community/ies or organisation/s."*

The approach to research that was agreed upon was to adapt traditional Story-telling methods to the dissemination of health information. This strategy enabled the researchers to put information into a format and language which was appropriate to the special needs of Aboriginal women.

"viii. *Researcher/s shall adhere to cultural and customary rules and laws in the Aboriginal or Torres Strait Islander community/ies involved."*

The customs of the local communities were respected by all members of the research team. The various non-Aboriginal health specialists participated in the meetings only when requested to do so by the Elders. One issue which caused some initial concern was the fact that a male crew had to be used for the filming of the video, due to a lack of trained female personnel. The decision to allow males to be present was first discussed with the Elders and approved by them. The film crew became emotionally and personally involved when listening to the tales related by the Story-tellers. They had previously been unaware of many of the issues discussed by the women and the suffering that the Elders had experienced. Everyone involved in the project, especially the non-Aboriginal health specialists and the film crew were sensitive to the needs of the participants, and they learned more about Koori people during the making of the video. In this situation effective cross-cultural communication was an essential criterion.

*"ix. Researcher/s shall allow sufficient time for the research. The time specified in the research application must be agreed to by the Aboriginal or Torres Strait Islander participants in the research and provision must be made for consideration by the Aboriginal or Torres Strait Islander participants of the processes and outcomes of the research."*

Appropriate time was allowed for discussion between Aboriginal and non-Aboriginal participants as they had to be flexible to accommodate cultural needs. Time was an important factor in developing a bond between the Koori women and the researchers.

*"x. Researcher/s must set out proposed benefits to the participant Aboriginal or Torres Strait Islander people, their community/ies, or organisation/s arising from the research process and outcomes."*

Specifically, the project was of benefit to Aboriginal women in four ways:

- Aboriginal women living in the Liverpool region would accrue long-term benefits in their own improved health status as a result of the project's health education program prior to the Story Telling process. Further, awareness of the dangers of obesity and of the benefits of increased screening for blood cholesterol and cervical papillomavirus infection should lead to a reduction in the development of these diseases among Aboriginal women.

- Aboriginal women generally would benefit in similar ways if they adopted the model for women's health education that this project developed.

- Aboriginal women more broadly would benefit from the empowerment they gain in being able to develop and implement a culturally and locally appropriate health awareness program; and from the networking between their community groups and the University that this project would foster.

- In both CHD/ Diabetes and Cervical Cancer projects there is ongoing contact and consultation between the researchers and the original participants. In some cases this has entailed individual discussion of clinical results and in others group education on specific health issues associated with the projects and requested by the communities. Thus this ongoing contact ensures that appropriate follow-up mechanisms are maintained with continuing advice and consultation available.

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## DISCUSSION AND THEORETICAL ISSUES

Much of the research that has been undertaken in this country has occurred for purposes outside Aboriginal control, needs or interests. Once one looks closely at what has and is occurring in the area of research it becomes very clear that research is done on Aboriginal groups. In the majority of cases those with power have defined the 'problem', designed the methodology and blindly blundered on to write the solution.

The placement of Aboriginal people in Australian society has ensured that they have little ownership of the issue, no input into methodology, and thus, processes of inquiry and control of outcomes. Most importantly, the process arising out of such approaches has stumbled across indigenous protocols and practices with no sight or thought of the ultimate negative impacts on peoples lives and society as a whole. The power imbalance has permitted 'outsiders ' to define the problem and pose the solutions with little challenge to methodological, or ethical issues.

Today many indigenous academics are moving into the field of research and the path is difficult. We too can fall into similar traps through the theoretical position being taken, the methodology used and the cultural baggage we carry as individuals. This, like for Others, can blind Aboriginal people to important protocols and practices, can place us as 'outsider' and force us to use processes that are totally inappropriate. Despite these issues we need to move forward in the field of research to ensure that we control and, in other instances, are active and equal participants in the research process[13].

Through engagement in this way indigenous people can own and control each and every step of the way and own their outcomes. In this project the approach taken allowed for the bringing together of new knowledge with indigenous ways; acknowledged the status of elders, permitted information to be used by participants in their own lives and reinforced cultural identity.

The aim of this project was to document and recommend culturally appropriate ways to improve Aboriginal women's health status. Clearly, the approach taken gave control, knowledge and space to the older Aboriginal women to communicate important messages in their way.. Some of the conclusions can be summarised in the following way :

- There is a need to encourage training and education.

- Aboriginal Health Workers want to develop knowledge and skills in western concepts of health and illness but they have concerns of maintaining Aboriginality while ensuring they provide the best medical care. They face a conflict between a medical model of health care and a cultural model of health care which is grounded in a philosophy of caring and sharing based on relationships. Aboriginal Health Workers need to be recognised with more than a token gesture and mechanisms should be put into place to ensure this recognition.

- Aboriginal women's health needs to be targeted in a culturally appropriate manner, which in this paper is identified as small group, sharing of knowledge and time to develop trust, ensuring people of status have control and that relevant language and communication techniques are utilised.

As well important theoretical issues arose. Such issues are embedded in the philosophy of Aboriginal societies and give rise to a 'holistic' view of health in many Aboriginal cultures. As clearly stated by one of the authors of this paper and her colleagues:

- In Aboriginal consciousness health is recognised as broader than physical health although inclusive of it. Health and illness are interpreted in relation to dislocation from the land and the subsequent loss of cultural continuity this engendered. Although many women perceive themselves in terms of a past beyond the colonial period, the devastation and the long term implications of that encounter are never far from their minds.
- The social and cultural positioning of Aboriginality within a colonial context emerges as a dominant theme. For urban Aboriginal women, strong self-identification as an Aboriginal woman is the first step towards taking control of their health[14].

As well the family is central in Aboriginal women's perception of themselves, their Aboriginality and their health problems. Women have a responsibility to care for husband, children and other family members and this is often undertaken to the detriment of their own health. Therefore, women's health or ill- health is closely linked to near and distant kin and the well being of their family.

Despite these theoretical concerns this project allowed a group of Aboriginal women to strongly affirm themselves thus, permitting a process to emerge to deal with major health worries and concerns.

Further, a Story was developed to pass on the same knowledge to others.

Most important is that the methodology and process used gave the elders control, knowledge, empowerment and ultimately a reinforcement of themselves and their way.

## Acknowledgments.

The collaborative work referred to in this paper was funded by

*1 *Department of the Prime Minister and Cabinet- National Agenda For Women Grants Program 1993* $11,500 Acklin F, Newman J, Trindal A : Story Telling to raise awareness of certain health issues and health Screening for Aboriginal women

*2 *Sydney University Mechanism B Infrastructure Grant 1992* $25,000 Brock K, Arbon V, Cossart Y, McKinnon K: Cervical Cancer in Aboriginal and Asian Women

*2 *National Health and Medical Research Council Public Health Research Development Council Grant 1996-8* $150,000 Brock K, Acklin F, Thompson C, Mindel A: Cervical pre-cancer in Koori Women

*3 *Faculty of Health Sciences Research Grants 1992-1994* $20,000 Bermingham M, Brock K, Acklin F, Newman J, TranDinh H: CHD and Diabetes Risk Factors in Aboriginal Women

*3 *University of Sydney Research Grant 1995-6* $25.000

Bermingham M: CHD and Diabetes Risk Factors in Aboriginal Women- a follow-up.

*3 *National Health and Medical Research Council Public Health Research Development Council Small Grant 1994* $20.000 Bermingham M, Brock K, Acklin F, Newman J: CHD and Diabetes Risk Factors in Aboriginal Women

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# The Art of Wellness: Use of Traditional Methods to Disseminate Healthy Messages to New Mexico Native American Women

Submitted By: Gayle Campbell
Margaret Whalawitsa
Carolyn Chaca
New Mexico
United States

## 1996 World Indigenous Peoples Conference: Education

# THE ART OF WELLNESS: USE OF TRADITIONAL METHODS TO DISSEMINATE HEALTH MESSAGES TO NEW MEXICO NATIVE AMERICAN WOMEN

## AGENDA

June 17, 1996

Presenters:
Gayle Campbell, Education Coordinator, New Mexico Dept. of Health
Margaret Whalawitsa, Health Educator, Shiprock Indian Hospital
Carolyn Chaca, Physician Assistant, Gallup Indian Medical Center

I. Introduction (Gayle Campbell)

- A. Background
  - 1. New Mexico Breast & Cervical Cancer Detection & Control Program
  - 2. Art of Wellness program
  - 3. Art in Education
- B. Implementation
- C. Evaluation

II. Cultural Aspects of Health Messages (Margaret Whalawitsa)

- A. Susie Q
- B. Navajo Health Care is Holistic
- C. Working with clay

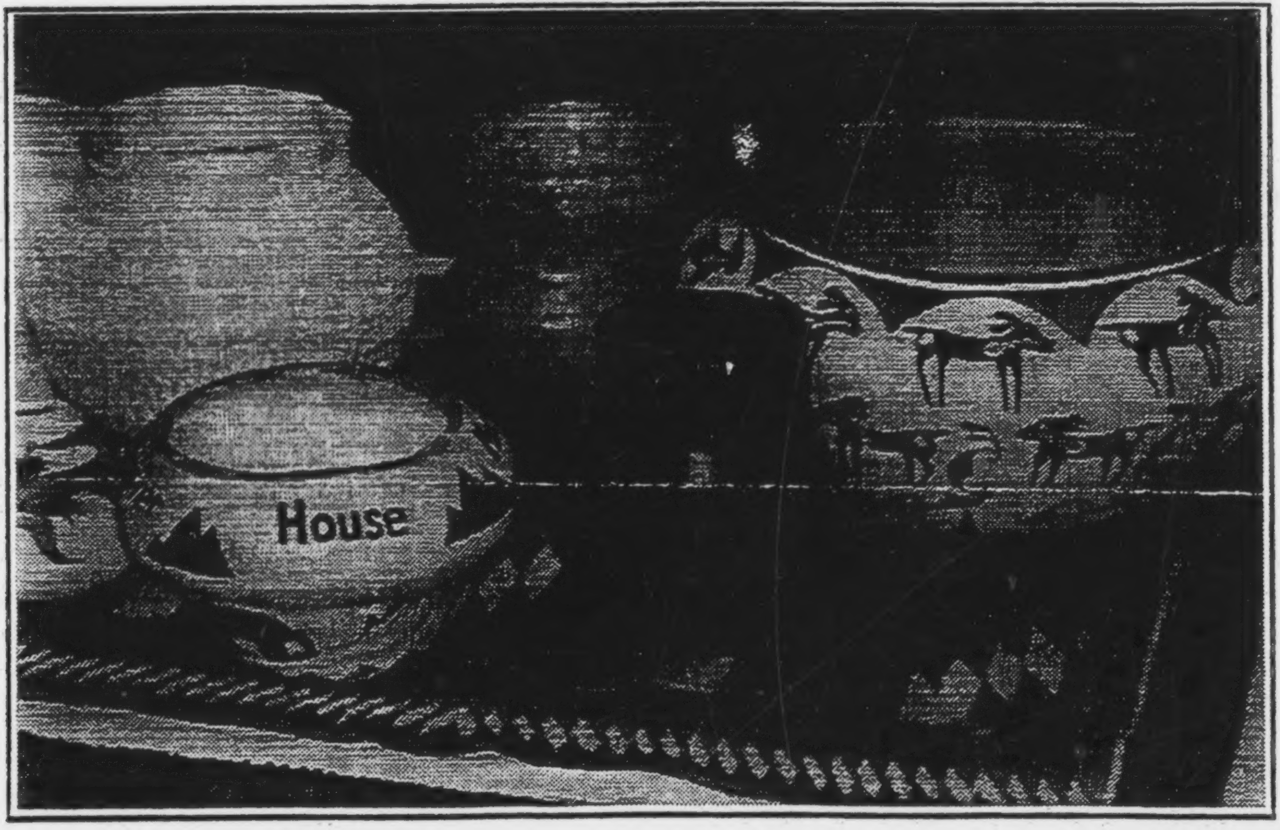
III. Incorporating Traditional Approaches for Breast & Cervical Cancer Screening (Carolyn Chaca)

- A. Background of PHS & Navajo Tribe
- B. Traditional Healing Practices
- C. Health Message given in English and Navajo

IV. Questions and Answers

# THE ART OF WELLNESS: USE OF TRADITIONAL METHODS TO DISSEMINATE HEALTH MESSAGES TO NEW MEXICO NATIVE AMERICAN WOMEN

Pictured below is some of the pottery that was exhibited at the New Mexico State Fair, September, 1995, and the Second Annual Breast & Cervical Cancer Detection & Control Program Provider Conference held October, 1995. The pottery was created by women at 17 sites, which included Zuni Pueblo, Acoma Pueblo, and Navajo chapter houses. Over 600 New Mexico Native American women listened to health messages while working a coil of clay. A master potter or health educator helped the women form the individual coils into a group pot. Each woman also decorated a mug of her own.



State of
New Mexico
DEPARTMENT OF HEALTH

## BACKGROUND

Because of public outcry regarding the increase in mortality of breast cancer and the incidence of preventable cervical cancer, the Breast and Cervical Cancer Mortality Prevention Act of 1990 legislation was passed by Congress. The act established a comprehensive national screening program for low-income, minority, and underserved women. New Mexico was one of the first states funded to start a screening program. Now in the fifth year of a five year grant, the New Mexico Breast and Cervical Cancer Detection and Control Program (B & CC Program), New Mexico Department of Health, Public Health Division, is funded through a grant from the Centers for Disease Control.

Native American women, who obtain their care through the Indian Health Service (IHS) sites comprise approximately one-half of the women in the B & CC Program database. Only 18.5% (Pap tests) and 20% (mammograms) of the eligible women received screening services that were available from the B & CC Program. A New Mexico program goal is to have at least 25% of the Native American target population receive screening services. In an attempt to increase the percentage of Native American New Mexican women receiving the services, it was decided that there needed to be a public education initiative. Therefore, a contract was initiated with New Mexico Hospital and Health Systems Association in order to develop and implement an educational outreach program for these women.

In developing the program, it was realized that educational tools and resources in the native language of these women are limited. Interviews with community health workers from the sites where these women receive services, indicated that the women preferred to have an oral message with something to take home as a reminder rather than a written pamphlet delineating the importance of obtaining breast and cervical cancer screening tests. Basic ideas surfaced about the new campaign. The presentation needed to be fun or unique, (so people would come), have a traditional focus, and deliver a health message.

## ART IN EDUCATION

Because art is already an integral part of the Native American culture, the idea of the participants creating art while listening to health messages was agreed upon. In fact, art is a basic and central medium of human communication and understanding for the following reasons:

1. Art conveys knowledge and understanding not learned through other subjects.
2. Art shows thinking and knowing based on imagination and judgment.
3. Art explores, exploits and reveals our most human capacities.
4. Art can stimulate growth through personal expression where the process is more important than the product.

The process of the arts engage the variety of learning styles such as sensory and visual or auditory. Moreover, art and health are linked. Art therapy is used in psychiatric settings because non-verbal media employed by creative arts therapists more directly tap emotional rather than cognitive processes. Another example of the linkage of arts with health is Native Americans in New Mexico and Arizona use sand paintings in healing rituals.

## IMPLEMENTATION

After the contractor, Diefe and Associates, met with IHS clinic managers and community health workers, **THE ART OF WELLNESS** program was organized. The art medium that was chosen was creating a group pot and painting a coffee mug. There was publicity regarding **The Art of Wellness** program on native language radio stations, newspaper articles, special posters and word of mouth. The women gathered at their area chapter houses to receive health messages in their native tongue, by a community health worker. (See attached sample agenda) The health messages were not only regarding early detection of breast and cervical cancer but other health messages such as nutrition, family planning or the value of exercise. Some sites invited Medicine women or traditional Native American healers. In an atmosphere of traditional story telling and music, the women constructed a group clay pot. Participants also decorated a mug which they were able to keep.

## EVALUATION

**The Art of Wellness** program was held at 17 sites with 661 participants. The program was enthusiastically received and anecdotal responses were that the event was "fun." The pots were displayed at the New Mexico State Fair, September 1995; the New Mexico B & CC Program Provider Conference, October, 1995; and at Indian Health Service Hospitals/Clinics.

Native American women who attended the programs are being tracked through the B & CC Program database. Forty eight and one-half percent of the women who attended **The Art of Wellness** program are in the B & CC Program database. Of this group, 13.5% of the women have had a Pap test and mammogram since the program. Of the remaining 35% program women, these women are not current in obtaining a Pap test and mammogram. However, there were other health messages delivered besides the importance of seeking screening tests for early detection of breast and cervical cancer. Ongoing **Art of Wellness** programs are planned using other art mediums such as bead work or painting of tote bags. Evaluation will continue regarding the efficacy of linking art and health messages in changing health behaviors.

For further information regarding **The Art of Wellness** program contact:

Barbara Hickok, MPH
Clinical Services Manager
New Mexico Breast and Cervical Cancer Program
2329 Wisconsin Ave. NE
Albuquerque, NM, 87110 (505) 841-8330, Ext. 31

For further information regarding the video contact:

Carol Johnson, MPH
CDC Advisor
Indian Health Service, Headquarters-West
Cancer Prevention and Control Program
5300 Homestead Road NE
Albuquerque, NM, 87110, (505) 837-4132

# "Art of Wellness Conference For Women"

Pinedale Chapter House
May 31, 1995

AGENDA

Registration : Delphaine Washee, CHW, Churchrock Chapter
Master of Ceremony: Marie Mariano, CHW, Pinedale Chapter
Invocation : Roger Lewis, Driver/Interpreter, Community Health, GIMC

Opening First Session:

| | |
|---|---|
| 10:00 a.m. | Aerobics - Jean Cometsevah, PHN, Community Health, GIMC |
| 11:00 a.m. | Pottery Maker/Storytelling - Cecelia Yazzie, Pinedale, NM |
| 12:00 p.m. | Lunch |

Opening Second Session:

| | |
|---|---|
| 1:00 p.m. | WIC Nutritionist, Gallup, NM |
| 1:30 p.m. | Pap Smear, Self Breast Exam - Gloria Yazzie, Health Educator, GIMC |
| 2:00 p.m. | Family Planning - Jane Laughlin, GIMC |
| 2:30 p.m. | Mammogram - Irene Arviso, GIMC |

Other Health Activities:

Storytelling - Grace Charleston

Paint Ceremic Cups - women participates

Health Screening - Barbara Zander, PHN, GIMC

Bingo Game on Self Breast Exam - Lorraine Pablo, CHW, Rocksprings Chapter

| | |
|---|---|
| 2:30 p.m. | Bendiction |
| 3:00 p.m. | Adjournment |

"HAVE A SAFE TRIP HOME"

# Cultural Competence and Intercultural Communication: Essential Components of Effective Health Care to American Indians

Submitted By: Jackie Two Feathers
University of New Mexico
United States

# Cultural Competence and Intercultural Communication: Essential components of effective health care to American Indians

Jackie Two Feathers

A few months ago I met Jane, a nurse/health educator at a training. She had recently moved to New Mexico from Tennessee and was asking others in the training class about the state and what sites to see. We chatted about our experiences and travels throughout the state and she told us that she had wanted to move out west and thought it would be fun to work on an Indian reservation. She applied to the Indian Health Service and was hired to work as a nurse/health educator in a clinic on the Navajo reservation.

She had never known any Native Americans and had never thought that they might think about things any differently than she, so feeling prepared to interact with the Navajo people, she didn't feel it necessary to read about Navajo culture before going to work in the clinic. If they happened to be different, then she was sure that her co-workers would help her out. Her first lesson in Navajo culture began appropriately in a classroom at a Navajo high school. Her assignment was to present information on the transmission and prevention of sexually transmitted diseases. While showing slides on the effects of sexually transmitted diseases on the human body and on the use of condoms, she said she noticed an uneasiness among the students. Most of the students chose not to look at the slides and seemed to ignore her during the lecture. After presenting the information in the way she had been trained in nursing school, she attempted to engage the students in a dialogue on the topic. To Jane's surprise and dismay, none of the students would take part in a discussion and, for the most part, they wouldn't even look directly at her. She left the classroom feeling embarrassed and frustrated, while the Navajo students seemingly left feeling distressed and troubled by the presentation.

As a result of Jane's ethnocentricity and proselytizing, she was unaware of how inappropriate her presentation was. Had she done some reading about Navajo culture, she might have found out about the emphasis that they place on language and how it is believed that language is thought to shape reality. For instance, if you say something bad might happen, and then it does happen, then you may blamed for it. This belief makes presenting primary prevention education difficult when it is done in a Western manner. She might also have found that telling a story using fictional characters that the students could relate to would have been more effective. If Jane had been aware of this and other Navajo cultural concepts, she probably would have presented the information in a more culturally sensitive way.

All health care providers come to their positions with their own cultural beliefs and behaviors. While our personal and cultural beliefs may be apparent when we are reading a book on culture, these traits are rarely obvious on a daily basis during clinical encounters. Thus, providers are usually unaware that their cultural perspectives are influencing interactions with clients of another culture. For example, the rapid interchange and animated conversations appropriate for some cultures may be poorly received in others, and cultures placing value on logic and individualism may clash with those emphasizing spirituality and community (Hickey and Carter 1995: 464).

Culture is generally defined as a shared set of beliefs; assumptions; values; practices; religion; timing; spatial relations; and concepts of the universe. It determines how we interpret and interact with the world, and it structures our behavior and attitude throughout our lives. An individual's or group's culture can have a profound effect on the way they define and experience health (Gonzalez 1991: 1). For example, many Native Americans tend to link physical health with spiritual health and also with the environment (Hearn 1993: 24). The Navajo believe in, and practice, physical hardiness. The goal of healthful living is *hozho*, the essence of harmony. Harmony is health, beauty, and happiness (Davis 1990: 25). Similarly, health for Tewa people means balance, harmony, connectedness, having a "heart that connects with the earthTo live in beauty and harmony is the greatest aim and desire of traditional Pueblo people" (Trimble 1993: 115, 258).

Many Indian people today are relearning their tribes' traditional ways and openly practicing their beliefs because there is less public pressure for them to assimilate and acculturate. This is also true for other ethnic minorities in the United States. For this reason, cultural competence, the ability to understand, appreciate and work with individuals of cultures other than one's own, is a term that physicians and other health care givers will increasingly encounter as medicine confronts the challenges posed by America's growing cultural diversity (Hearn 1993: 28).

Anthropology teaches us that health is culturally defined. Cultural beliefs, values and attitudes strongly influence health care for both the practitioner and the client. Additionally, they express cultural codes and social circumstances as well as organic conditions (Kreps 1992: 167).

All societies have some conception of the human body, its parts and functions, and all of them have restraints or prohibitions on certain bodily acts. Thus, what is accepted as ordinary behavior in one culture may be defined as indecent or inappropriate in another (Brown 1963: 78). An example of this is found in the Pueblo culture, where a firm handshake, direct eye contact, and rapid interpersonal exchange, so characteristic in Anglo culture, is considered aggressive and disrespectful behavior. Older, more traditional Indians may not go to a Western provider in order to avoid such interactions (Hickey and Carter 1995: 459).

Just as Native American cultures are distinct cultures, so too can the medical field be considered a culture. The "culture" of the Western healing tradition taught in medical schools relies heavily on the use of medications. Most people's interactions with Western medical practitioners are medically centered, that is, they are based primarily on the principles of western medical beliefs. The physician believes that his/her task is to make a diagnosis; in the interview, the doctor selectively attends to the voice of medicine, often not hearing the patient's own attempts to make sense of their suffering (Weston 1989: 82). The majority of health workers receives an ethnocentric medical training which makes it difficult for them to see any merit in points of view or patterns of behavior different from their own (Cassel 1977: 237).

Many groups see Americans as particularly enthnocentric. We are both benevolently ethnocentric, in which we judge others by our standards but still tolerate them, and militantly ethnocentric, in which we frequently force our values on others (Kreps 1992: 173).

Many American health care givers are ethnocentric and proselytizers. Proselytizing takes place in health care when providers attempt to force their views regarding health or medicine on to others. This is often done in an effort to get clients to "comply" rather than to cooperate. Individuals and organizations are often unconsciously biased and need to devote resources to uncover and correct biases, stereotyping, ethnocentrism, and proselytizing which may contribute to ineffective or inadequate health care. American medical practitioners need to be aware that our system of medicine is different and not always better than those of other nations.
(Kreps 1992: 173).

Relevant cultural differences mean not only differences in language—which, of course, are conspicuous and well recognized—but many other, less conspicuous, more subtle things, such as attitudes toward pain— where members of one culture will maintain stoic self-control, members of another will wail and moan with regularity, and a third may state how terrible the suffering is, and then bear it grimly. The health provider who is familiar with the culture of the patient, in addition to being aware of his/her own cultural tendencies regarding this behavior, will know how to respond in the appropriate manner (Mead 1969: 446).

It is important to point out that ethnically influenced concepts of disease and illness affect other aspects of health behavior, such as the evaluation of symptoms, utilization of non-mainstream medical services, and compliance with treatment regimens (Harwood 1981: 9). One important culturally influenced concept is the origin of illness. Western medicine proposes that most illnesses are caused by lifestyle issues and germs, such as bacteria or viruses. From the perspective of many Native Americans illness occurs as a result of a traumatic event; an infectious agent; the transgression of a cultural or supernatural norm; an imbalance in the harmonious processes of nature; the malicious intent of another; or an affliction by a malevolent spirit, such as the Navajo Chindi's ghost sickness in which the spirits of the dead and their belongings are dangerous and can cause sickness and death.
(Levy 1983).

In addition to differing beliefs regarding why illness occurs, the absence of the concept of chronic disease can interfere with effective health care to many American Indians. Historically, people had shorter lifespans and healthier lifestyles, hence. there was no chronic disease paradigm. Many chronic diseases. such as diabetes and heart disease. are not curable but can be controlled. This control is an ongoing process which usually requires a lifetime of intervention and surveillance in order to prevent complications. Until the second half of this century, Native American communities had never experienced the prolonged and lingering dysfunction characteristic of a chronic disease such as diabetes. Illness was usually suffered as an acute physical event with obvious symptoms, a definite outcome, and of limited duration, such as with measles or chicken pox (Hickey and Carter 1995: 455).

Inexperience in dealing with an ongoing ailment is further complicated by another common feature of chronic diseases. i.e., the subtlety or lack of symptoms associated with the disease itself. This is especially true for many Navajo who traditionally tend to judge the severity of a disease by the amount of pain, disability, and discomfort it produces. Henceforth, Navajos will put up with ailments that cause little discomfort and do not impair function. Without significant symptoms the individual has little indication that a serious threat exists to his well being. Thus, the person has little personal motivation to exercise the continuous and difficult interventions necessary to keep the disease under control (Kunitz and Levy 1981).

A Navajo cultural concept that has been largely overlooked by many health care providers is the importance of language. In the Navajo world view, language is not a mirror of reality; reality is a mirror of language. Language does not merely describe reality; language shapes reality. Consequently, for traditional Navajo and other Native groups, the discussion of negative information may be perceived as potentially harmful (Carrese 1995: 826). Attempts made by an ill prepared provider, like Jane, the nurse from Tennessee, will usually result in the information not being understood, or perhaps even doing harm. Such is the case with many Navajo people when complications are addressed in a way that the patient feels these complications are being "wished" upon him or her. For example, a provider would not want to say "if you..., then you will..." in warning against the possibility of amputation or dialysis if the medical regimen is not followed. Such a statement may be perceived by the patient as "wishing" those conditions on him (Hickey and Carter 1995: 465).

A more culturally competent way to explain negative outcomes is to use analogies or stories. For example, the provider can say, "I know a family who had children who had a condition like your children, and two of their next five children had the same problem." (Arellano 1991: 29). This would enable the provider to present the information in a way that would be more receptive and to give a diagnosis and treatment plan without compromising Navajo language taboos.

Another important component of provider-patient communication is the use of an interpreter. With wide differences in medical concepts, an interpreter may be completely bilingual in discussing the ordinary affairs of life yet be altogether unreliable in discussing medical matters unless he is at least generally familiar with the medical concepts of both cultures (McDermott 1969: 136).

For instance, the medical history which the physician obtains may be distorted by an incompetent interpreter. This problem can be magnified in reverse if the interpreter cannot translate the physician's English into appropriate Navajo terms. The problem involved is not simply translation of words, but translation of the ideas and concepts of bodily health and disease which are expressed by the patient and by the physician (Adair, et. al. 1969: 98).

Many indigenous languages have no word for cancer and several of the concepts used to describe chronic diseases have no counterpart in traditional languages. Further difficulties arise in the literal translation of Western medical concepts/terms into Native languages. For example, the Navajo translation of cancer is "sore that does not heal," and diabetes translates to "salt/sugar tasting sweet or good." Translating these concepts between health care providers and non-English speaking patients is an immense challenge. Inexperienced interpreters may make major mistakes in explaining the disease, its therapy, and the desired outcome. They may interpolate their own constructions of what has been said or they may fail to convey nuances of meaning implied by the speakers (Harwood 1981: 497). Regional language differences between even skilled translators and patients can also lead to significant misinterpretations (Hickey, Carter 1995: 459).

In situations where nonbiomedically trained employees of a health-care facility routinely act as translators, a brief training in translation techniques and medical vocabulary is advisable. Using the patient's own words as much as possible and requesting clarification when needed will also improve the quality of translation. In addition, physicians and technicians should also be trained to work effectively through interpreters (McDermott 1969: 137).

In American Indian cultures, religion and healing are intimately linked. This concept may also contribute to difficulties in communication between Western health care givers and their Indian patients. For the Navajo, virtually all religious behavior is oriented towards curing an individual. The patient, once he feels ill, consults with his immediate family; they call in a diagnostician who, by various techniques (the most common method is by *motion-in-the-hand*, and involuntary trembling of the diviner's hand and arm) discovers the cause of the present illness.
The individual who is sick does not act on his own. The family is likely to take the matter into their own hands once its members know that one of the family members is sick. After the diagnostician has indicated the root of the illness, he suggests what *sing* should be performed. The family then goes for a *singer* who knows the required ceremony. A *singer* restores harmony with the environment which results once evil is driven out from the body. The singer must perform an exactly prescribed ritual for the patient. The family is all present while the sing is in progress— it may last from one to nine nights, depending on the nature of the illness, the economic position of the family, and other factors. No ceremonies are performed free of charge; a payment is essential for the efficacy of treatment. Relatives and friends come to the ceremony and take part in the chants and prayers directed by the medicine man and his assistant. By association they too feel that they are receiving positive benefits from the cure, and in turn the presence of the family and friends is assuring to the patient who feels they are all working to restore his health (Adair et. al. 1969: 95).

While sings may be effective in curing diseases of primarily a psychogenic order, such traditional cures have been less successful, and sometimes harmful, in the treatment of contagious diseases, appendicitis, and gall bladder attacks. The Navajo who has an acute case of such a disease may be sung over for many days—often if one sing does not cure the patient, he is taken to another singer for treatment—by the time the family decides to take him to the doctor, it is often too late for the physician's treatment to be effective (Adair, et. al. 1969: 96). Such was a case witnessed by a physician at the Kayenta clinic on the Navajo reservation. A boy was brought in with symptoms of meningitis. The doctor advised the family to take him to the hospital immediately. The family, however, felt that the boy needed a sing performed first. The ceremony lasted three days. By the time the boy was brought to the hospital, his vital organs were not functioning and it was too late to save him (Interview, Frank Gilliland, MD, 1995). One way to avoid such situations is to offer patients the option of performing a sing in the hospital/clinic, if necessary, while the patient is also undergoing medical treatment.

Recently there has been a sharing of traditional and Western medicine, and cooperation between Indian medicine men/women and Western health care providers at various conferences. Today more medicine men/women are realizing situations in which Western medicine is needed immediately. One medicine man states:

> "When I see that I am not getting anywhere with one of my patients I suggest that he go see the white doctor. But I always caution him first to come back and finish the ceremony that has been interrupted, or he will get sick again" (Adair, et. al. 1969: 107).

Traditional Navajo people believe that once a ceremony has been started it must be finished. Many Navajo believe that even though the white doctor can rid the body of pain and "drive out the germs," he still cannot set the individual back in harmony with his environment (Adair, et. al. 1969: 107).

It is important to note that many of these barriers discussed are based on the impressions of Western health care givers derived from providing care to more traditional Indian patients. Certainly younger patients have been more influenced by Western culture through television, contact with urban centers, and advanced education. However, it would be a mistake to think that Native American health beliefs will disappear with time. Fundamental culture patterns tend to remain unchanged, even though general acculturation occurs. In establishing any new relationship with persons from another culture it is important to note similarities as well as differences because, while differences are important, similarities are also of value. Similarities form a basis for relationships. Ask, 'What is common to human nature?' not 'What kind of pain does she have, a Navajo pain or an Anglo pain?' (Brownlee 1978: 25). The most important point is that all patients be treated as individuals (Lynch 1969: 435).

In conclusion, intercultural communication and cultural competence are essential components in the delivery of effective health care to Native Americans (Kreps 1992). Cultural competency and intercultural communication requires sensitivity, awareness, non-judgmental acceptance, genuineness and an open mind. A providers awareness of Native American concepts of disease and illness, i.e., attitudes toward pain, aspects of bodily comfort and origins of health and illness; traditional health practices and beliefs such as the utilization of non-mainstream medical services and the evaluation of symptoms; adherence to traditional practices; challenges of language and translation; the role of the family in compliance with treatment; and cultural barriers of both the patients and the provider can help the provider in the delivery of maximally efficient and beneficial health care to Native Americans (Harwood 1981: 505).

## Section 7. Coolangata Statement

The following document was originally prepared for consideration by the delegates to the 1993 World Indigenous People's Conference: Education held in Wollongong, Australia. It was then revised to the current form for consideration by delegates to the 1996 WIPC:E in Albuquerque, and will continue to be a focus for discussion and revision at the 1999 WIPC:E in Hawaii. This "declaration of indigenous people's education rights" is one of many issues being addressed in conjunction with the United Nations International Decade of Indigenous Peoples, 1993 – 2003.

# The

# Coolangatta

# Statement

# on

# Indigenous Rights

# in Education

# INTRODUCTION

This document is intended to act as a stimulus for discussion to participants at the 1993 World Indigenous Peoples Conference on Education. It is also intended that through discussion the document will be refined - and that the resulting refined document will further the drafting of an International Instrument on Indigenous Peoples' Education Rights.

The document that is submitted for discussion and refinement to all Indigenous participants at the 1993 Conference was prepared by a Task Force who met in Coolangatta, New South Wales, between September 24 and October 1. The Task Force was commissioned by the National Organising Committee of the 1993 World Indigenous Peoples' Conference on Education to outline a framework for discussing Indigenous Peoples' Education Rights.

Members of the Task Force were drawn from America, Canada, Aotearoa (New Zealand) and Australia. They are:

*Bob Morgan:* Director, Jumbunna Aboriginal Education Centre, University of Technology Sydney, and Chair, National Organising Committee of the World Indigenous Peoples' Conference: Education

*Errol West:* Associate Professor and Director of the Aboriginal & Torres Strait Islanders Education Centre, James Cook University, North Queensland.

*Martin Nakata:* Torres Strait Islander, PhD student at James Cook University.

*Kez Hall:* Kungarakany, Aboriginal human rights activist and community worker, Finniss River, Northern Territory.

*Karen Swisher:* Standing Rock Sioux, Associate Professor and Director of the Centre for Indian Education at Arizona State University, U.S.A.

*Freda Ahenakew:* Cree, Professor, Department of Native Studies, University of Manitoba, Winnipeg, Canada.

*Dr Paul Hughes:* Co-Ordinator, Aboriginal Education Curriculum Unit, South Australian Education Department.

*Tania Ka'ai:* Te Whanau-a-Ruataupare, Ngati Porou, Senior Lecturer in Early Childhood Education and Maori Education, Auckland College of Education, Aotearoa (New Zealand).

*Nerida Blair:* Co-Ordinator, World Indigenous Peoples' Conference: Education Secretariat.

The Task Force believe that for all Indigenous Nations to be represented in an International Instrument on Indigenous Peoples' Education Rights time must be spent on debating the nature, purpose and contents of such an Instrument.

A process to achieve this has been planned for the 1993 conference. An initial opportunity for Indigenous peoples to caucus within their country groups, to seek initial support for the notion of an Instrument, is available on Sunday December 12. This will be followed by all delegates dispersing into Special Focus Forum Groups (Elders, Community, Youth and Educators) on Monday and Tuesday, December 13-14, to discuss, amend and ratify the document. Outcomes of these discussions will be presented at a plenary session on Wednesday December 15.

It is anticipated that the result of this process will be a more refined document that derives from Indigenous Nations; a document that can be put to use by individuals, communities and Nations throughout the world in their struggle to establish education systems which reflect and embrace the cultural values, philosopies and ideologies that have shaped and guided Indigenous peoples for thousands of years. ***It is therefore inappropriate to consider or measure this document within Western educational frames of reference.***

## SOME SUGGESTIONS FOR SPECIAL FOCUS FORUM DISCUSSION

The Task Force recommends that the Coolangatta Statement be viewed as a stimulus document towards the eventual preparation of an International Instrument on Indigenous Peoples' rights in education.

The central focus of the Coolangatta Statement is the principle that ***Indigenous Peoples have the inalienable right to be Indigenous, which includes the right to self determination.***

The Coolangatta Statement also addresses other fundamental principles which are considered vital to achieving the reform and the transformation of Indigenous education. Other principles and issues for discussion might include all or any of the following:

i. Indigenous control of Indigenous education;
ii. Indigenous education as a means of protecting, preserving and developing Indigenous cultures;
iii. The philosophy and principles of Indigenous education;
iv. Quality and exemplary Indigenous education models;
v. Indigenous teacher education programmes;
vi. The role and responsibilities of non-Indigenous peoples in Indigenous education;
vii. Indigenous education standards and terms of reference;
viii. Racism;
ix. Indigenous education and gender participation patterns;
x. Sexism;
xi. Ethics of Indigenous education research and development;
xii. Indigenous education and human rights;
xiii. Indigenous schooling/post-schooling Learning Centres; and
xiv. Indigenous Studies/Cultural Studies.

Attention might also be given to related areas, such as:

xv. What should an Instrument on Indigenous education rights be called?
xvi. What is a reasnable time frame for the finalisation of a final document? Is the 1996 WIPC:E a reaonable goal?
xvii. What processes could/should be adopted to facilitate finalising a document?
xviii. Who could/should be involved in any further processes adopted to finalise a document?

In adopting this workshop approach to a stimulus document for discussion, the Task Force is confident that the result will be a refined Instrument which derives it's visions and strengths from Indigenous Nations.

# THE COOLANGATTA STATEMENT

## PREAMBLE

- In preparing for the 1993 World Indigenous Peoples Conference on Education (WIPC:E), members of the National Organising Committee have adopted as one of the key objectives for the conference, the initial drafting of an instrument on Indigenous education rights and freedoms.

- The need for such an instrument is self evident. Over the last 30 years Indigenous people throughout the world have argued that they have been denied equity in non-Indigenous education systems, and that non-Indigenous education systems have failed to provide education services which are both scholarly and culturally nurturing.

- Almost all Indigenous peoples and in particular, those who have suffered the impact and effects of colonisation, have struggled to access education that acknowledges, respects and promotes **the right of Indigenous peoples to be Indigenous.**

## 1.0 INDIGENOUS EDUCATION: A GLOBAL OVERVIEW

**1.1 There exists a proliferation of international charters, conventions and other instruments that recognise the basic human rights of all peoples, amongst which is the right to education.**

Some of these instruments have been analysed in the preparation of this statement. These include:-

- *Universal Declaration of Human Rights;*
- *International Covenant on Economic, Social and Cultural Rights;*
- *International Covenant on Civil and Political Rights;*
- *Declaration on the Elimination of all Forms of Racial Discrimination;*
- *Discrimination (Employment & Occupation) Convention;*
- *Convention against Discrimination in Education;*
- *Working Group on Indigenous Populations - Draft Declaration on Indigenous Rights; and*
- *Kari-Oca Indigenous Peoples Earth Charter.*

**1.2 It is acknowledged that select principles and articles from international human rights instruments provide some basis for recognising the Rights of Indigenous peoples to education.**

1.2.1 For example, Article 26 of the United Nations Declaration of Human Rights states:-

> i. *Every one has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.*
>
> ii. *Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religions groups and shall further the activities of the United Nations for the maintenance of peace.*
>
> iii. *Parents have a prior right to choose the kind of education that shall be given to their children.*

1.2.2 Article 27 of the International Covenant on Civil and Political Rights further states:-

> *In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, and to profess and practise their own religion, and to use their own language.*

1.3 **Notwithstanding the capacity for such instruments to provide some basis for recognising some Rights of Indigenous peoples, the 1993 WIPC:E asserts that such instruments are limited in their capacity to recognise and protect the rights of Indigenous peoples.**

Human rights by definition are inalienable, inviolable and innate. The freedom to enjoy and indeed celebrate these rights have been and continue to be denied and obstructed for Indigenous peoples throughout the world.

Specific limitations include the extent to which these instruments:-

- *Protect the right of Indigenous peoples to equal access to and with education systems;*
- *Ensure Indigenous parents have a prior right to choose the kind of education that shall be given to their children;*
- *Promote the right of Indigenous peoples to enjoy their own cultures in community with other members of their group;*
- *Provide conditions that are conducive to the use and maintenance of Indigenous languages.*

1.3.1 Historically, Indigenous peoples have insisted upon the right of access to education. Invariably the nature and consequently the outcome of this education has been constructed through and measured by non-Indigenous standards, values and philosophies. Ultimately the purpose of this education has been to assimilate Indigenous peoples into non-Indigenous cultures and societies.

Volumes of studies, research and reports dealing with Indigenous people in non-Indigenous education systems paint a familiar picture of failure and despair. When measured in non-Indigenous terms, the educational outcomes of Indigenous peoples are still far below that of non-Indigenous peoples. This fact exists not because Indigenous peoples are less intelligent, but because educational theories and practices have been developed and controlled by non-Indigenous peoples. Thus in more recent times, due to the involvement of Indigenous peoples, research shows that failure is indeed present but that this failure is that of the system not of Indigenous peoples.

In this context the so called drop-out rates and failures of Indigenous peoples within non-Indigenous education systems should be viewed for what they really are - rejection rates.

1.3.2 The right of Indigenous peoples to access education - even when this right is recognised in treaties and other instruments - has often been (mis)interpreted to read that Indigenous peoples only want access to non-Indigenous education. Presumably it has been considered that the core of Indigenous cultural values, standards and wisdom have been abandoned or are withering in the wilderness of Indigenous societies.

Yet Indigenous peoples across the world are demanding, and are in fact achieving, the establishment of systems of education which reflect, respect and embrace Indigenous cultural values, philosophies and ideologies; the same values, philosophies and ideologies which have shaped, nurtured and sustained Indigenous peoples for tens of thousands of years.

One of the greatest challenges confronting Indigenous peoples in the final years of the twentieth century is how to promote, protect and nurture Indigenous cultures in an ever-changing modern society. This is of particular concern for Indigenous peoples who have been forced into cities and away from their homelands.

1.4 **It is of concern to the 1993 WIPC:E that many international instruments have a limited capacity to recognise the most fundamental human right of Indigenous peoples - the right to be Indigenous. The right to be Indigenous involves the freedom of Indigenous peoples themselves to determine who is Indigenous, what it means to be Indigenous, and how education relates to Indigenous cultures.**

1.4.1 Recently a number of international documents have been prepared in response to the limited capacity of international human rights instruments to recognise and protect the right of Indigenous Peoples to be Indigenous. The 1993 WIPC:E acknowledges and supports such documents, which include the Draft Declaration on the Rights of Indigenous Peoples and the Kari-Oca Indigenous Peoples Earth Charter.

1.4.2 The Draft Declaration on the Rights of Indigenous Peoples, as revised by the members of the Working Group on Indigenous Populations in July 1993, asserts that:-

> *Indigenous people have the right of self determination. By virtue of that right they freely determine their political statues and freely pursue their economic, social and cultural development. (Article 3)*
>
> *Indigenous people have the right to participate fully, if they so wish, in the political, economic, social and cultural life of the state, while maintaining their distinct political, economic, social and cultural characteristics, as well as their legal systems. (Article 4)*

The draft declaration goes on to add that:-

*Indigenous people have the right to all levels and forms of education. They also have the right to establish and control their educational systems and institutions providing education in their own language. (Article 14)*

*Indigenous people have the right to have the dignity and diversity of their cultures, traditional, histories and aspirations appropriately reflected in all forms of education and public information. States shall take effective measures, in consultation with Indigenous peoples, in eliminating prejudice and to promote tolerance, understanding and good relations. (Article 15)*

1.4.3 The Kari-Oca Declaration entitled "Indigenous Peoples Earth Charter", formulated in Brazil in May 1993, includes the following statements on Indigenous education:-

*Indigenous peoples should have the right to their own knowledge, languages and culturally appropriate education including bicultural and bilingual education. Through recognising both formal and informal ways the participation of family and community is guaranteed.*

*Indigenous peoples must have the necessary resources and control over the own education systems.*

*Elders must be recognised and respected as teachers of the young people.*

*Indigenous wisdom must be recognised and encouraged.*
*The use of existing Indigenous languages is our right. These languages must be protected.*

*At local, national, international levels - governments must commit funds to new and existing resources to education and training for Indigenous peoples to achieve their sustainable development, to contribute and to participate in sustainable and equitable development at all levels. Particular attention should be given to Indigenous women, children and youth.*

*The UN should promote research into Indigenous knowledge and develop a network of Indigenous sciences.*

*As creators and carriers of civilisations which have given and continue to share knowledge, experience and values with humanity, we require that our right to intellectual and cultural properties be guaranteed and that the mechanism for each implementation be in favour of our peoples and studies in depth be implemented.*

**1.5 It is evident from recent international documents on the Rights of Indigenous peoples that the right to be Indigenous is an essential prerequisite to developing and maintaining culturally appropriate and sustainable education for Indigenous peoples.**

It is also evident that the educational struggles of the Indigenous peoples of the world involve more than the struggle for access to and participation in both non-Indigenous education systems and culturally-appropriate education

**The educational struggles of Indigenous peoples are fundamentally and unequivocally concerned with the right of Indigenous peoples to be Indigenous.**

1.6 **Youth and the young have a special place and responsibility in the struggle to nurture and protect Indigenous cultures.** It is to them that truths and wisdoms are bequeathed. When Indigenous youth and the young are separated from their cultural base and communities, Indigenous cultures and peoples are threatened with cultural extinction.

1.6.1 The forced removal of Indigenous children from their families and communities was a favoured policy and practice of colonial powers throughout the world. The pain and emotional scars that are the legacy of this insidious form of cultural genocide continue to torment many of today's Indigenous peoples.

1.6.2 Acknowledging and respecting their role and responsibilities, delegates from the Second World Indigenous Youth Conference, held in Darwin, Australia, in July 1993, declared that:-

> *We, Indigenous youth, believe we must maintain our right to self determination. Our peoples have the right to decide our own forms of government, the use of our lands, to one day raise and educate our children in our own cultural identities without interference.*
> *We, Indigenous youth must have the freedom to learn our true histories. We make a call to our elders to open the way for us to learn about our heritages: to help us reclaim our past, so that we may claim our future.*
>
> *We, Indigenous youth, recognise our languages are an important link to maintaining our cultures. Indigenous languages must be maintained at a local level.*

1.7 **The 1993 WIPC:E recognises that there exists a commonality of purpose and desire amongst the Indigenous peoples of the world for education. It further recognises that this commonality involves a shared belief that education must be scholarly and empowering whilst at the same time the processes of education must be embedded in Indigenous culture and wisdom.**

1.7.1 Meaningful, empowering and culturally sustainable education for Indigenous peoples will be possible only when Indigenous peoples have the control (a fundamental right) and the resources (an inarguable responsibility of States/governments) to develop educational theories, curriculum and practices that are Indigenous and to determine the environment within which this education can best occur.

1.7.2 Indigenous self-determination involves choice and diversity. If an Indigenous person chooses to access an Indigenous education system then that is a choice which must be respected. If an Indigenous person chooses to access non-Indigenous education than that is a choice which must be respected. If an Indigenous person chooses to access both non-Indigenous and Indigenous systems of education then that is a choice which must be respected. Not to do so is in itself a violation of a basic human right.

## 2.0 RIGHTS IN INDIGENOUS EDUCATION

2.1 **The right to be Indigenous is the most fundamental and important of all Human Rights.**

2.2 The right to be Indigenous is a precursor to self determination. The right to self determination and the achievement of other inherent rights and freedoms for Indigenous peoples is inextricably connected to the physical and spiritual phenomenon of what most call **"the earth"**. The sense of connectedness and belonging to Mother Earth is similar to the special bonds that unite parent and child. As a child's hopes and securities, aspirations and comforts are fundamental to its relationships with it's parents, so are Indigenous peoples relationship to Mother Earth.

2.2.1 Non-Indigenous peoples and their representative governments must accept this parent relationship with Mother Earth that characterises Indigenous cultures. This relationship enables Indigenous peoples to negotiate, use and maintain the land, and to build and rebuild the social structures needed for cultural survival.

2.2.2 There are no single, simple or common answers to the question of Indigenous self determination. Only those that are spiritually focussed and land based.

2.2.3 The provision and application of material and political responses by Nation States to the right of Indigenous peoples to self determination, governance and control over Indigenous life and futures must cease

2.2.4 Self determination in Indigenous education embodies the right of Indigenous peoples to:-

- *Control/govern Indigenous education systems;*
- *Establish schools and other learning facilities that recognise, respect and promote Indigenous values, philosophies and ideologies;*
- *Develop and implement culturally inclusive curricula;*
- *Utilise the essential wisdom of Indigenous elders in the education process;*
- *Establish the criterion for educational evaluation and assessment;*
- *Define and identify standards for the gifted and talented;*
- *Promote the use of Indigenous languages in education;*
- *Establish the parameters and ethics within which Indigenous education research should be conducted;*
- *Design and deliver culturally appropriate and sensitive teacher training programs;*
- *Participate in teacher certification and selection;*
- *Develop criterion for the registration and operation of schools and other learning facilities; and*
- *Choose the nature and scope of education without prejudice.*

2.3 The feelings and thoughts Indigenous peoples have about the land forms the very basis of our cultural identity. **Land gives life to language and culture.**

2.3.1 Indigenous languages in all forms are a legitimate, valid means of communication for Indigenous peoples.

2.3.2 Language is a social construct, it is a blueprint for thought, behaviour, social and cultural interaction and self expression.

2.3.3 Language is the medium for transmitting culture from the past to the present and into the future. Acknowledging that many Indigenous languages have been destroyed the 1993 WIPC:E nevertheless asserts that Indigenous languages are the best way to teach Indigenous knowledge and values.

2.3.4 Languages can be the foundation for the liberation of thought, that which provides direction for social, political and economic change and development

2.3.5 **The survival and where practicable the revival of Indigenous languages is imperative for the protection, transmission, maintenance and preservation of Indigenous knowledge, cultural values, and wisdom.**

2.4 **Pedagogy is the interrelationship between learning styles and teaching methods. There are pedagogical principles shared by all Indigenous peoples,** but there are also those which are characteristic to the specific cultures, languages, environment and circumstances of Indigenous peoples across the world. Indigenous peoples and cultures are not homogenous.

2.4.1 **Indigenous pedagogical principles are holistic, connected, valid, culturally and values based, thematic and experiential.** They promote and reward co-operative learning and the unified co-operation of learner and teacher in a single education enterprise. They describe who teaches as well as how and when teaching occurs. Indigenous pedagogical principles, unlike western paradigms, recognise the important role of non-verbal communication in the learning-teaching process.

2.4.2 Indigenous learning is clothed in the medium of spirituality. Notions of well-being/wellness and ethos therefore are important in the process of learning.

2.4.3 The teacher is a facilitator of learning, one who promotes achievement and success. In this context culturally appropriate environments are employed to reinforce knowledge being imparted to the learner which then reaffirms the learner's significant place in the world.

2.4.4 The involvement of community in all pedagogical processes is valued.

2.5 How and to what degree non-Indigenous people are involved in Indigenous education must be determined by Indigenous people at the local level. Once this role is determined it is the responsibility of non-Indigenous people to respect and adhere to the wishes of the local community.

2.5.1 Because non-Indigenous people come from a different cultural background and because Indigenous education is centred in Indigenous culture, non-Indigenous people must only be involved in the process of achieving educational objectives as determined by Indigenous peoples. They, non-Indigenous people, should not involve themselves in the processes of Indigenous decision-making.

2.5.2 Non-Indigenous peoples through the various levels of government and bureaucracy have an over-riding responsibility to accept and uphold the education rights of Indigenous peoples and to know that these rights and freedoms are not negotiable.

## 3.0 CONCLUSION

3.1 Indigenous people throughout the world have survived policies and practices ranging from extermination and genocide to protection and assimilation. It is this, perhaps more than any other, which is the greatest of all Indigenous people's achievements.

3.2 Indigenous peoples have the right to be Indigenous. We cannot exist as images and reflections of non-Indigenous society.

3.3 Indigenous education as a medium for both personal development and intellectual empowerment is critical for the continuance and celebration of Indigenous cultures.

3.4 To be Indigenous is both a privilege and a birthright. It is therefore the responsibility of all Indigenous peoples to ensure that our respective cultures, philosophies and ideologies remain strong and continue to grow.

3.5 **We, the Indigenous people of the world, assert our inherent right to self-determination in all matters. Self-determination is about making informed choices and decisions. It is about creating appropriate structures for the transmission of culture, knowledge and wisdom for the benefit of each of our respective cultures. Education for our communities and each individual is central to the preservation of our cultures and for the development of the skills and expertise we need in order to be a vital part of the twenty first century.**

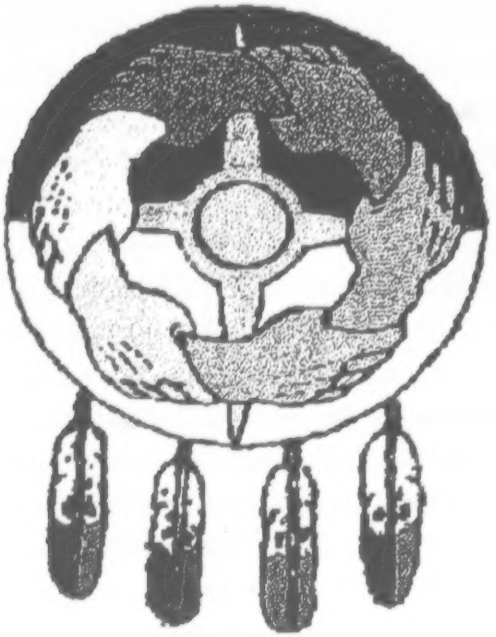
## Section 8. Workshop Abstracts and Presenter Information

The following section contains the original abstracts and presenter information for all the workshops that were in the 1996 WIPC:E program, including those represented in this collection of workshop papers. It should be recognized however, that some of the titles have been adjusted between the workshop and the paper submission, and that some people have moved to new positions since the Albuquerque conference, so not all the contact information is current.

# 1996

# WORLD INDIGENOUS PEOPLES CONFERENCE: EDUCATION

Albuquerque, New Mexico



## WORKSHOP ABSTRACTS

## and

## PRESENTER INFORMATION

"The Answers Lie Within Us"

# 1996 WORLD INDIGENOUS PEOPLES CONFERENCE: EDUCATION

ALBUQUERQUE, NEW MEXICO
JUNE 15-22, 1996

## WORKSHOP ABSTRACTS AND PRESENTER CONTACT INFORMATION

| | |
|---|---|
| **J-16 (Navajo)** | **Virtual Archaeological Sites for Indigenous Communities** |
| **Trevor Ah Hang**<br>Faculty of Aboriginal & Islander Studies<br>University of South Australia<br>Holbrooks Rd., Underdale<br>South Australia 5032<br>61-18-302-6703<br>61-18-302-6711 (FAX)<br>trevor.ahhang@unisa.edu.au | The workshop will demonstrate how indigenous communities can access archaeological research and the information generated from it. The Australian indigenous network, Indigenet, is developing a Virtual Archaeological Site which will enable Aboriginal communities to examine their cultural identity through ethnographic mapping, and will provide culturally viable materials for educational institutions to develop further understanding of Australian indigenous peoples. The presentation will include A/V presentations with still, video and audio material. A web site will be available to participants to view and review throughout the conference. |

| | |
|---|---|
| **H-1 (Apache)** | **Our Elders are the Bearers of Tradition** |
| **Freda Ahenakew**<br>Department of Native Studies<br>University of Manitoba<br>Winnipeg, Manitoba, Canada R3T 2N2<br>(204) 474-9899/9266<br>(204) 261-0333 (FAX) | Our people have passed down our history and knowledge from one generation to the next through the spoken word. Our elders' stories gave us both practical lessons in survival and philosophical lessons about the universe and its people. In this workshop, we will read stories of the elders and ask ourselves what lesson each story teaches. |

| | |
|---|---|
| **K-1 (Zia)** | **A Bend in the River: Deepening Our Vision of Diversity** |
| **Colleen Almojuela**, Gary Howard<br>Director of Contracts and Admininstration<br>REACH Center<br>180 Nickerson St., Suite 212<br>Seattle, Washington 98109<br>(206) 284-8584<br>(206) 285-2073 (FAX)<br>reach@halycon.com | This session will invite participants into a frank and open dialogue exploring the deeper issues of diversity. The presenters will reflect together to identify and unravel some of the barriers that often thwart the best intentions to unravel racism. The challenge by the end of the session is to allow participants an opportunity to design strategies for long-term, significant change. |

| | |
|---|---|
| **C-10 (Jemez)** | **Overcoming Insititutional Barriers in an Effort to Preserve My Language** |
| **Bernadette Alvanna-Stimpfle**<br>Alaska Rural Systemic Initiative<br>Northwest Campus, Pouch 400<br>Nome, Alaska 99762<br>(907) 443-2201<br>(907) 443-5602 (FAX)<br>nfbya@aurora.alaska.edu | I will share my experience as a bilingual teacher for ten years and a regular classroom teacher for two years. I will describe how this experience led to my resignation from the school district to teach Inupiaq as an Inupiaq Language Specialist and consultant, and to teach my own children Inupiaq, which is my Native language. |

| **I-1 (Taos)** | **Revitalization of Indigenous Languages** |
|---|---|
| **Shirley Anderson**<br>Winnipeg Buntep Centre<br>#201-340 Assiniboine Avenue<br>Winnipeg, Manitoba, Canada R3C OY1<br>(204) 942-8445<br>(204) 942-0643 (FAX) | This presentation will address the following issues related to the revitalization of indigenous languages: the emphasis should be placed on educating individuals in the importance of the diversity of language; unifying sister languages and concentration on one format of writing (syllabics vs. Roman orthography); immersion of aboriginal languages in the schools today; and focusing on training Aboriginal instructors to specifically implement such immersion programming. |

| **F-1 (Cochiti)** | **The Secrets Within Our Myths** |
|---|---|
| **Tuti Aranui**<br>Department of Maori Studies<br>University of Waikato<br>Hamilton, New Zealand<br>aranui@waikato.ac.nz | Storytelling has long been a skill perfected and used by indigenous people to describe and reflect on human behaviour and their own philosophies. The study of archaeology and anthropology has put indigenous people in a category of being "primitive and uncivilized" when in truth, they have devised their own protocols and ideologies which show an exceptional depth and breadth of psychological understanding. These protocols and ideologies reflect the intellect and perception of highly attuned powers of reasoning in an abstract manner. Metaphors and parables included in myths and legends are rich with signposts and notes of warnings of human endeavour and failings. The secrets are many and varied within the oral traditions. Let us acknowledge and honor the gifts of our ancestors. Let us look within our stories to find the answers for personal or community healing. |

| **E-16 (Dona Ana)** | **Institute of Koorie Education at Deakin University, Victoria, Australia** |
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| **Mary Atkinson, Laura Bell**<br>Institute of Koorie Education<br>Deakin University, Geelong Campus<br>Geelong, Victoria 3217 Australia<br>61-52-272-538<br>61-52-272-019 (FAX)<br>rubena@deakin.edu.au | The Institute of Koorie Education at Deakin University is a unit under the Faculty of Education, and while the University is mainstream, the Institute is run and controlled by Aboriginal people. The courses we run are designed with Aboriginal perspective and content. The workshop will provide an overview of how Koories are progressing in the area of education in the State of Victoria, particularly at the Institute, where most of them are undertaking their education. |

| **J-18 (Galestio)** | **Education and Maintaining Cultural/Spiritual Identity** |
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| **Sharon Barnes** (Wakka Wakka)<br>Koori Student and Liaison Unit<br>The University of Melbourne<br>233 Bouverie Street<br>Carlton, Victoria 3053 Australia<br>61-03-344-7722<br>61-03-347-7115 (FAX) | The workshop will open with a one-half hour "Circle of Fire" meditation session. The purpose of the meditation is to relax the individual while at the same time allowing each person to tune into their higher self and be connected with their Animal Totems, Spirit Guides and personal Sacred Land space. This session will be facilitated with Aboriginal music. The workshop will include the exploration of education and how we need to make it relevant for cultural use within our various communities. |

| **F-7 (Zia)** | **The Dine Teacher Education Program at Navajo Community College** |
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| **Ben Barney**, Daniel McLaughlin<br><br>Office of Teacher Education<br>Navajo Community College<br>Tsaile, Arizona 86556<br>520-724-6699/6703<br>520-724-3327 (FAX)<br>benbarney@aol.com<br>djmcl@aol.com | This session will describe the new BA degree program in elementary teacher education at Navajo Community college that will start in Fall, 1996. Navajo language and culture play important parts in the program, as do tribal- and community-centered teaching approaches. All aspects of the program's goals, activities, and requirements will be described. The presentation will be conducted in English and Navajo. |

| **K-17 (Zia)** | **The Journal of Navajo Education: Annual Meeting of the Board of Directors** |
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| **Ben Barney**, Daniel McLaughlin<br><br>Journal of Navajo Education<br>Navajo Community College<br>Tsaile, Arizona 86556<br>520-724-6699/6703<br>520-724-3327 (FAX)<br>benbarney@aol.com<br>djmcl@aol.com | The Journal of Navajo Education has been established to provide an avenue for research on issues related to Navajo education to be made available to a broad audience. The Board of Directors of the Journal will be meeting at the time of the WIPC:E and invites Conference participants to sit in on the meeting. Issues involved in publishing an indigenous education journal will also be discussed, and questions are welcomed. |

| **E-10 (Acoma)** | **What We Know About Native Student Success in Higher Education. . . . and Why So Few Are Listening** |
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| **Carol Barnhardt**<br><br>School of Education<br>University of Alaska Faribanks<br>Fairbanks, Alaska 99775<br>(907) 474-6457<br>(907) 474-5451 (FAX)<br>ffcab@aurora.alaska.edu | Nearly all of the major studies on Native student success in higher education have come to the same conclusions about the factors that contribute to academic success. Despite the high level of agreement from studies at many different campuses in both the U.S. and in other countries, most institutions have chosen to disregard these findings. The workshop will include a discussion of some of the major factors contributing to academic success of Native students, as well as an examination of reasons why colleges and universities are not responding to the recommendations that have been provided. |

| **A-3 (Aztec)** | **Indigenous Higher Education: Forming an International Agenda** |
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| **Ray Barnhardt**, Verna J. Kirkness<br><br>Center for Cross-Cultural Studies<br>University of Alaska Fairbanks<br>Fairbanks, Alaska 99775<br>(907) 474-6431<br>(907) 474-5451 (FAX)<br>ffrjb@aurora.alaska.edu | In 1993 an International Conference on Higher Education and Indigenous People was held in Vancouver, British Columbia and Anchorage, Alaska. At this conference, initial steps were taken to form an international agenda on higher education issues of interest to indigenous people, with the organizers of this session assigned to follow up on the initiatives that were proposed. This session and three subsequent sessions at this Conference will be used as a basis for fostering further dialogue on the main issues raised at the 1993 Conference. All WIPC:E participants with higher education concerns are invited to join in the discussions. |

| **D-3 (Aztec)** | **Indigenous Higher Eduation Institutions: Forming Regional International Consortia** |
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| **Ray Barnhardt**, Indigenous Higher Education Institutional Representatives<br>Center for Cross-Cultural Studies<br>University of Alaska Fairbanks<br>Fairbanks, Alaska 99775<br>(907) 474-6431<br>(907) 474-5451 (FAX)<br>ffrjb@aurora.alaska.edu | At the 1993 International Conference on Higher Education and Indigenous People, there was discussion about the possibility of forming regional international consortia of indigenous higher education institutions in sectors of the world with concentrations of indigenous people. In addition to the American Indian Higher Education Consortium, possible candidates for regional consortia include the Circumpolar region, the South Pacific region and the Central/South America region. This workshop will explore some of the functions such consortia might serve, including assuming rotational responsibility for hosting an annual Regional Conference and a tri-annual World Conference, as well as the steps that might be taken to form the Consortia. Representatives of all indigenous higher education institutions and programs are invited to participate. |

| **G-20 (Aztec)** | **Indigenous Higher Education: Forming International Degree Opportunities in Indigenous Education** |
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| **Ray Barnhardt**, Margaret Valadian<br>Center for Cross-Cultural Studies<br>University of Alaska Fairbanks<br>Fairbanks, Alaska 99775<br>(907) 474-6431<br>(907) 474-5451 (FAX)<br>ffrjb@aurora.alaska.edu | One of the resolutions adopted at the 1993 International Conference on Higher Education and Indigenous People recommended the establishment of undergraduate and graduate degree opportunities that would allow students to study at institutions in any of the indigenous regions of the world. This workshop session will explore the nature of such a degree structure, examples of the content that such a degree might include, and the level of interest on the part of existing indigenous institutions, academic units and individuals. |

| **J-1 (Aztec)** | **Indigenous Higher Education: Forming an International Indigenous Higher Education Qualifications Authority** |
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| **Ray Barnhardt**, Don Fiddler, Sonny Mikaere<br>Center for Cross-Cultural Studies<br>University of Alaska Fairbanks<br>Fairbanks, Alaska 99775<br>(907) 474-6431<br>(907) 474-5451 (FAX)<br>ffrjb@aurora.alaska.edu | At the 1993 International Conference on Higher Education and Indigenous People, interest was expressed in exploring the establishment of an "International Indigenous Higher Education Qualification Authority," which could serve as an accrediting organization for higher education initiatives specifically aimed at serving indigenous people. The workshop session will examine issues associated with the establishment of an indigenous qualification authority, as well as some of the steps that might be taken to begin to implement such an accrediting system. |

| **B-1 (Isleta)** | **A Genealogy of Maori Language Broadcasting** |
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| **Donna Beatson**<br>P.O. Box 53<br>Ahipara, Kaitaia<br>New Zealand<br>64-9-4094771<br>donnab@voyager.co.nz | The recent explosion of tribally based Maori radio stations in Aotearoa (New Zealand) have been motivated primarily by an attempt to preserve the reo (language) and tikanga (culture) of the Maori people. 22 Iwi stations now broadcast throughout the country. These are publicly funded, but have been set up largely without training through the energy and vision of local Maori. This workshop includes a documentary made about the passionate fight for access to the airwaves by Maori. It includes archival material and interviews with key visionaries and broadcasters of the time. The workshop will touch on the research process, the travel required to gather material and the current issues facing indigenous broadcasting. |

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| **K-15 (Jemez)** | **D-Q University's Vision of Its Future** |
| **Francis D. Becenti**, David Risling<br><br>President, D-Q University<br>P.O. Box 409<br>Davis, California 95617<br>(916) 758-0470<br>(916) 758-4891 (FAX) | The presentation will review D-Q University's impact on the future of higher education for indigenous peoples, including an overview of D-Q's history and its new mission to provide access through use of technology to higher education for indigenous people worldwide. |

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| **F-19 (Zuni)** | **Re-educating the Educated: American Indian Perspectives on Graduate Studies** |
| **Rebecca Benjamin**, Kirby Gchachu, Anthony Dorame, Cheryl Fairbanks, Mary Eunice Romero, Christine Sims, Regis Pecos<br><br>School of Education<br>University of New Mexico<br>Albuquerque, NM<br>(505) 277-6584<br>(505) 277-8360 (FAX) | The presenters are a group of Indian professionals who have developed a set of principles on which to build a graduate program for American Indians: communal vs. individual focus; validating Native knowledge and wisdom; recapturing/reemphasizing the oral tradition, reeducating the educated; and revitalizing the Native languages. The workshop will be in the form of an interactive symposium in which the presenters will present papers around the following topics, examined from the point of view of the above principles: tribal policy and Native values - is there a fit?; Native conceptions of the environment; resolving disputes; community education; and the vitality of Native languages in New Mexico Pueblo communities. |

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| **C-2 (Taos)** | **Organizing Specially Designed College Education for the Sami People** |
| **Bard A. Berg**<br><br>Nordic Sami Institute<br>N-9520 Kautokeino, Norway<br>47-78486866 (FAX) | The presentation will describe the development and organizing of special courses in social science for the Sami population in different regional colleges in the Sami areas of Norway. The presenter draws on his experience doing historical research into the development of reindeer herd management in Norway during the last 100 years. |

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| **C-3 (Cohiti)**<br>**D-4 (Cohiti)** | **A Bilcultural Research Journey: The Poutama Pounamu Education Research Centre** |
| **Mere Berryman**, Kathryn Atvars, Ted Glynn, Te Waiarani Harawira, Te Uru McGarvey, Rangiwhakaehu Walker, Troy Duffull, Harawira-Fox<br><br>Poutama Pounamu Research Centre<br>77 Windermere Drive<br>Tauranga, New Zealand<br>64-7-544-3581<br>64-7-544-0723 (FAX) | The workshop will document the development and evaluation of two curriculum resources for parents and teachers: Tatari Tautoro Tauawhi, which is a programme to assist parent and peer tutoring of reading skills in Te Reo Maori; and Hei Awhina Matua, which is a cooperative parent and teacher programme to assist students who have behaviour and learning difficulties. This programme capitalizes on the strengths available within parents and teachers, which will enable them to take joint responsibility for students' behaviour and learning. The research process is presented as a bicultural journey, towards the restoration of the Maori language and culture in Aotearoa. This journey highlights the importance of culturally competent behaviour by researchers, both in developing the resource materials and in initiating research to evaluate them. |

| **E-1 (Santo Domingo)** | **Indigenous Perspective and Self-determination in Research: The Interview as Collaborative Storying** |
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| **Russell Bishop**<br><br>Senior Lecturer in Education<br>Education Department<br>University of Otago<br>Box 56<br>Dunedin, New Zealand<br>64-3-4798616/4798803<br>64-3-4798349 (FAX)<br>russell.bishop@stonebow.otago.ac.nz | This presentation is undertaken from the perspective of a researcher who is a member of an indigenous minority, the Maori people of Aotearoa/New Zealand. The main concern that Maori people and other indigenous peoples face is how to develop research that addresses their desire for self-determination over research issues of initiation, benefits, representation, legitimation and accountability. This analysis seeks to examine the interview as "collaborative storying," an approach to research that both addresses concerns Maori as indigenous people express about research into their lives, and which makes sense within the cultural context of Maori people's lived experiences. |

| **C-4 (Acoma)** | **Forging the Civic Relationship Between Native Youth and Their Indigenous Nation: A Tribally Specific, Tribally Formed Social Studies Curriculum** |
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| **Rosemary Ann Blanchard**<br><br>P.O. Box 2263<br>Champaign, Illinois 61825<br>(217) 352-2285 (H)<br>(217) 244-9483 (W)<br>(217) 244-9136 (FAX)<br>rablanch@uiuc.edu | This workshop confronts the needs for indigenous nations to develop their own social studies education goals, content areas and instructional methodologies and to insist that these be incorporated into the school-based education of their children. The workshop will introduce a community-based methodology, the organic social studies curriculum, as a possible tool for developing tribally-specific social studies curricula. A key feature of this model is the development of a community social profile which identifies the Native community's own indigenous political, social, cultural, economic, historical, physical and ecological reality. |

| **D-11 (Jemez)** | **Cultural Fluidity** |
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| **Noel Blomeley**<br><br>College of Indigenous Australian Peoples<br>Southern Cross University<br>Lismore Campus, P.O. Box 157<br>Lismore, NSW 2480 Australia<br>61-66-20-3000<br>61-66-22-1300 (FAX) | The concepts of cultural fossilisation, compartmentalisation, mobility and fractionalisation will be presented through the eyes of Torres Strait Islander people and culture. The workshop will be facilitated in such a way that other indigenous peoples will be able to share their knowledge and experiences. Together we will identify the emotional, spiritual and intellectual shackles placed upon us by members of the dominant culture, and the ways that many of us have un/consciously appropriated these into our own lives. |

| **D-5 (Acoma)** | **I am the Land and the Land is Me** |
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| **Teina Boasa-Dean**<br><br>Department of Geography<br>University of Waikato<br>Hamilton, New Zeeland<br>teinabd@waikato.ac.nz | Increasingly, symbolism, but more significantly the meanings behind the symbols have become the platform for current geographical discourse. A definitive approach to reviving and validating through practice, Maori fundamental principles in resource and environmental management is paramount to the reconstruction phase. Building both a geographical theoretical and philosophical framework that is based on the principles of sustainable management of the environment from the Maori worldview and how this necessarily motivates a need for the review of human participation in the environment is the key focus of this workshop. |

| **K-7 (Isleta)** | **The Rebirth of Traditional Grieving Practices** |
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| **Ana Bodnar**<br><br>Grief Counselor<br>Northwestern Ontario<br>Canada<br>abodnar@astral.magic.ca | The session will be in the form of a talk/seminar focusing on the mental health strategies used in helping communities deal with the grief engendered through the suicidal losses of young people in several communities in Northwestern Ontario, Canada. The approach is to bring Native and Western counselling/healing processes together and to support the rebirth of traditional grieving practices where these had been lost. |

| **F-2 (Picuris)** | **The Four Worlds/CSPP Human and Community Development Leadership Program: A Case Study of an Alternative Approach to Accredited Training for Indigenous Communities** |
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| **Michael Bopp**, Phil Lane Jr.<br><br>Four Worlds Centre for Develop. Learning<br>120B 10th Street N.W.<br>Calgary, Alberta, Canada T2N 1V3<br>(403) 270-8098<br>(403) 270-7945 (FAX)<br>102703,2304@compuserve.com | The workshop will provide an overview of a program that has emerged from the healing and development experiences of community people and front-line workers, primarily in Native American and Canadian First Nations communities. The goal of the program is to prepare a new category of professional that combines the work of a psychologist (in healing, personal growth and human development), and that of a community development specialist. The aim is to produce leaders in the field of human and community development. |

| **B-3 (Aztec)** | **An Indigenous Australian University** |
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| **Colin J. Bourke**, MBE, Dean<br><br>Faculty of Aboriginal & Islander Studies<br>University of South Australia<br>Holbrooks Road<br>Underdale, South Australia 5032<br>61-8-302-6781/6339<br>61-8-302-6789/6711 (FAX) | The presentation will provide a description of the establishment and implementation of an Indigenous Australian University, including the political, organizational and academic challenges associated with its development. The presenter is Dean of the Faculty of Aboriginal & Islander Studies, in association with the Aboriginal Research Institute and the Aboriginal Studies and Teacher Education Centre at the University of South Australia. |

| **C-21 (Ruidoso)** | **Elders and Computers: A Summer Program at Monument Valley High School, Utah** |
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| **Claudette Bradley-Kawagley**<br><br>Aboriginal Studies Unit, The Koori Centre<br>Old Teachers College A22<br>The University of Sidney, NSW 2006<br>Australia<br>61-2-351-5582/4028<br>wendy@koori.usyd.edu.au | The presentation will describe a three-week summer computer program at Monument Valley High School. Eight Navajo Elders teach students crafts, such as rug weaving, basket making and beadwork, including the stories and cultural values associated with the crafts. The students spend half the day with the Elders and the other half in the computer lab, where they program the designs learned from the Elders, using LOGO computer language. Navajo culture is the driving force behind the computer activities and projects. |

| **D-7 (Isleta)** | **The Impact of Non-Aboriginal Architecture on Indigenous Australian Teaching and Learning** |
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| **Wendy Brady**, Ann Flood<br><br>Aboriginal Studies Unit, The Koori Centre<br>Old Teachers College A22<br>The University of Sidney, NSW 2006<br>Australia<br>61-2-351-5582/4028<br>wendy@koori.usyd.edu.au | As Indigenous Australian educators who teach cross-culturally and within Indigenous frameworks, the presenters are often impeded by working in non-Aboriginal institutional surroundings. This workshop will examine their program for altering and manipulating the environment of an institution whose architecture and teaching/learning environments reflect colonial British culture. The workshop will include slides, video and a discussion paper, and will provide an interactive forum for exchanging experiences, both successful and unsuccessful, on how to overcome such impediments. |

| **F-6 (Taos)** | **Story Telling: An Australian Indigenous Women's Means of Health Promotion** |
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| **K. Brock**, F. Acklin, J. Newman, Koori Elders, M. Bermingham, C. Thompson<br><br>School of Community Health<br>Faculty of Health Sciences<br>Sydney University<br>Sydney, New South Wales<br>Australia<br>kaye_brock@ucsfdgim.ucsf.edu | Story telling, an oral tradition of the indigenous peoples of Australia was used and recorded on video as a vehicle for conveying health promotion messages in the urban Aboriginal community in Sydney, Australia. A video was made by a group of Koori Elders and two Aboriginal academics with the technical assistance of academics in the areas of biochemistry, virology and epidemiology. These Elders integrated their personal stories of the need for preventive health with information about the processes of screening for cervical cancer and coronary heart disease. A viewing and discussion of the video and the process of its production with emphasis on the ethical issues involved in Aboriginal research will be presented. |

| **I-18 (Sandia)** | **Breaking Barriers: Indigenous Involvement in Education Unions Across Australia** |
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| **Haydyn Bromley**<br><br>16 Burke Street<br>West Croydon<br>South Australia 5008<br>61-8-2721399<br>61-8-3731254 (FAX) | The institutionalised racism which has historically plagued union establishments by means of strict antiquated rules and conventions has given indigenous peoples limited access and success within their bounds. Helped by new and fresh attitudes within Education Unions across Australia, indigenous peoples are being given more opportunities to move into new realms which in past years have seemed almost alien in comparison to our way of life. In this presentation, I will outline the relationship between Education Unions and indigenous peoples, and conclude with what the future might hold for indigenous peoples. |

| **G-15 (Navajo)** | **Indigenous Involvement in the Employment, Education and Training Areas Within the Community Development Employment Program in South Australia** |
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| **Tamara Brooks**<br><br>27 Tobruk Terrace<br>Port Lincoln, South Australia 5606<br>61-86-82667<br>61-86-833519<br>61-86-826616 (FAX) | In this presentation, I will discuss the development of the Community Development Employment Program in Port Lincoln, South Australia, and its growth and positive commitments for Aboriginal people, particularly women. I will also highlight the value of Case Study Management in order to manage our participants better, that will in turn enable them to receive better and greater employment outcomes within the wider community, not just within the Aboriginal or Torres Strait Islander communities. |

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| **F-20 (Cimarron)** | **An Indigenous Person's Perspective of Education That Is Learning Styles Appropriate** |
| **Gerald L. "Jerry" Brown**<br><br>Dir., Mountain and Northern Plains States<br>Desegregation Asst. Cent., Region VIII<br>Metropolitan State College of Denver<br>1100 Stout Street, Suite 800<br>Denver, Colorado 80204<br>(303) 556-8494<br>(303) 556-8505 (FAX) | This workshop will be hands on, involving the participants in exploring their personal learning styles and then relating those styles to dominant education programs. Discussion will be directed to various indigenous approaches to dealing with diverse learning styles, using a Lakota view of the world as a model. |

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| **A-9 (Sandia)** | **A'SOKUN UK (Bridges): Bridging First Nations and Western World Views** |
| **Wilfred Buck**<br><br>Children of the Earth High School<br>100 Salter Street<br>Winnipeg, Manitoba, Canada<br>(204) 589-6383 | This presentation will look at the different world views of First Nations and Western people, with the objective of "bridging" some chasms in regard to science and hopefully validate and make relevant First Nations understanding of the world. The session will begin with a cleansing (sage smudge), take a brief look at the First Nations and Western structures, examine cultural biases and the hurdles to be overcome, and close with some strategies for bridging the gaps. |

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| **B-11 (Zia)** | **The Critical Importance of Recruiting American Indian and Alaska Native Students into the Fields of Computer Science and Information Technology** |
| **Karen Radney Buller**, Michael Edward Tieri, William Hunkapiller II<br><br>1205 Calle Luna<br>Sante Fe, NM 87501<br>505-983-2878 (H)<br>505-986-3872 (W)<br>ppres@niti.org<br>tierim@mail.wsu.edu | The presentation will describe the implementation of the National Indian Telecommunications Institute, Grass Roots Indian Teachers Seminar, which is a program for the instruction of tribal persons, tribal schools and tribal authorities in the creation, updating and maintenance of Internet home pages on the World Wide Web. Upon completion of the seminar, interns continue to work with American Indian and Alaska Native tribes and tribal schools around the U.S. to train students and teachers in the establishment of websites and to encourage increased tribal interest in the Internet and computer science. The goal is to assist Native Americans in using the power of electronic technologies to provide communities with extensive educational tools, equal opportunity and a strong voice in self-determination. |

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| **J-2 (Acoma)** | **Self Determination in Aboriginal Education and Training: The Way to Social Justice and Reconciliation** |
| **Linda Burney**<br><br>AECG Incorporated<br>37 Cavendish St.<br>Stanmore, New South Wales 2048<br>Australia<br>61 02 550 5666<br>61 02 550 3361 (FAX) | Social justice, self determination and reconciliation in Australia will only be achieved when Aboriginal and Torres Strait Islander people have access to educational systems that meet their needs and value their cultural heritage. Using the NSW Aboriginal Education Consultative Group Inc. as an example, proven methods of effective community consultation that have resulted in initiatives to meet the above challenge, will be outlined and best practices explained. Wider issues of reconciliation and social justice will be linked to education and training, and their relevance explained in an Australian context. |

| **D-18 (Galisteo)** | **Roelands Mission Education** |
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| **Irene Calgaret**<br><br>Kurongkurl Katitjin<br>School of Indigenous Australian Studies<br>Edith Cowan University<br>Robertson Drive, Bunbury<br>Western Australia 8230<br>61-97-807-735<br>61-97-216-994 (FAX) | The presentation will be in the form of a personal narrative of a Nyungar childhood spent in a church institution, as part of a government assimilation policy towards Aboriginal people which included the forced removal of children from their families and their placement into institutions operated by the Church. Now, this so called "Stolen Generation" is actively meeting and documenting their experiences with the Human Rights Commission and the Aboriginal Legal Service in hopes of compensation and recognition of the injustice they suffered. This presentation will include a photographic display featuring life at Roelands Mission. |

| **B-20 (Galisteo)** | **The Art of Wellness: Use of Traditional Methods to Disseminate Health Messages to New Mexico Native American Women** |
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| **Gayle Campbell**, Margaret Whalawitsa, Carolyn Chaca<br><br>New Mexico Department of Health<br>Public Health Division<br>2329 Wisconsin NE, Suite A<br>Albuquerque, NM 87110<br>(505) 841-8330<br>(505) 841-8333 (FAX) | Through the Art of Wellness Program, Native American women receive personal health information in their Native tongue by a community health worker or health educator, while they participate in the creation of a group pottery project and decorate a mug. The mug is then taken home as a reminder of the experience. Success of this approach is currently being measured by whether or not the women obtain screening for breast and cervical cancer at their area clinic. An increase in women seeking screening is expected. |

| **G-3 (Tesque)** | **Library and Information Linkages: Serving Indigenous Peoples in New Mexico** |
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| **Trina Carter, Leonard Tsosie,** Alison Freese, Teresa Naranjo, Elizabeth Wocando, Mary Alice Tsosie, Karen Watkins<br><br>General Library<br>University of New Mexico<br>Albuquerque, New Mexico 87131-1466<br>(505) 277-0818<br>(505) 277-6019 (FAX)<br>cecarter@unm.edu | New Mexico has one of the highest populations of indigenous peoples in the United States. Public, college, university and tribal libraries and information centers work together in New Mexico to help serve the needs of a diverse native population. The following individuals will share their experiences with assisting Native Americans in New Mexico with their information needs. |

| **K-8 (Laguna)** | **The Disadvantage Co-operative Educational Services Literacy Program** |
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| **Diana Chapman**<br><br>D.C. Educational Services<br>50 Rosser St., Balmain<br>New South Wales 2041, Australia<br>61-02-555-1993<br>61-02-555-1613 (Ph/FAX) | The workshop will introduce participants to a foolproof systematic way of teaching Aboriginal children to read before they get to school. Most of our people are not being taught the appropriate methodology of how to read. The purpose and power of print is of the utmost importance when it comes to our written history and the ability to communicate with other cultures. With this literacy program, simply by locking into their guide booklet and audio tape, children can sit under a tree by the river and learn how to read without adult assistance |

| **G-12 (Acoma)** | **Circle of Strength: Effective Elements of Indigenous Leadership Development** |
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| **Malinda Chase, Mishal Tooyak Gaede**<br>Interior-Aleutians Campus<br>Harper Building<br>University of Alaska Fairbanks<br>Fairbanks, AK 99775<br>(907) 474-5208 (FAX) | The panel will share pivotal experiences and identify critical elements that contributed to the formation of an enduring circle of young Alaska Native leaders. They will talk about how and why this unique blend of tribal people came together, and what they aspired to accomplish by committing to the three-year leadership project. Finally, discussion will center on how the Alaska Native Leadership Project experience can relate to other interested tribal groups where the development of healthy, Native leadership is a goal. |

| **G-11 (Santa Ana)** | **Native Hawaiian Epistemology: Foundations for a Cultural Philosophy** |
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| **Kamuela Chun**, Manu Meyer<br>Harvard Graduate School of Education<br>220 Banks Street #5<br>Cambridge, Massachusetts 02138<br>(617) 441-8739<br>MeyerMa@hugsel.Harvard. Edu | What is fundamental to many indigenous people with regard to philosophy, ways of knowing and ways of being is often times labeled "un-empirical," "anti-intellectual." and "romantic" by our non-indigenous counter-parts. This must change if our ways are to be respected beyond the "multi-cultural curriculum" focus of education. This workshop will focus on philosophical issues fundamental to learning, understanding and knowledge. It is called epistemology: the philosophy of knowledge. Come to learn more of how some Native Hawaiians are learning to talk about their own epistemology. |

| **G-4 (Taos)** | **Preparing Bilingual Navajo Teachers for the Classroom** |
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| **Ferlin Clark**, Roxanne Gorman, Gloria Johns, Herbert Lee, Pat Stall, Gary Knight, Vicky Young, Harvey Rude, Anita Pfieffer<br>Navajo Nation-Ford Teacher Educ.Program<br>P.O. Box 142-B<br>Tsaile, Arizona 86556<br>(520) 724-6817/6819<br>(602) 724-3327 (FAX) | In 1991, the Navajo Nation and the Ford Foundation developed a consortium to increase the number of certified elementary Navajo teachers on the Navajo Nation. The respective directors of the consortium institutions will present their program activities and effective strategies, including site-based delivery, mentorship, traditional counseling service, bilingual certification, and other practices that validate traditional knowledge and educational practices. Also to be discussed will be our Sovereign right to educate our Navajo students using a Dine Educational Philosophy paradigm, and how the Navajo Nation continues to learn that the answers to many of today's questions/concerns are within us. |

| **J-21 (Laguna)** | **Ethnic Identity and Indigenous People: A Struggle for Survival in the New World Order** |
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| **Ardy Sixkiller Clarke**, Hasari Tosun<br>Center for Bilingual/Multicultural Educ.<br>Montana State University<br>213 Reid Hall<br>Bozeman, Montana 59717<br>(406) 388-7576 (FAX) | The presenters will explore various methods used by nations to destroy, control and to reinvent ethnic identities among indigenous peoples, including indigenous populations in North and South America, in the Middle East and in South Asia. Further, the presenters will explore the impact of state-sanctioned genocide tactics and assimilation/acculturation strategies and various theoretical approaches and research methods currently employed by researchers in the field to measure the impact of those tactics and strategies upon the ethnic identity of minority populations. Each participant will have an opportunity to participate in an ethnic identity survey which might be adapted for use with various populations to measure ethnic identity among adolescents. |

| **K-14 (Santo Domingo)** | **A Ph.D. in Traditional Knowledge? It's About Time!** |
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| **Gwendalle Cooper**<br><br>Traditional Knowledge Program<br>California Institute of Integral Studies<br>765 Ashbury Street<br>San Francisco, Californai 94117<br>(415) 753-6100<br>(619) 463-9664<br>(619) 444-0207 (FAX) | The presenter is a Cherokee Elder who is serving as an Adjunct Professor in the Traditional Knowledge Ph.D. Program at the California Institute of Integral Studies. The presentation will provide a description of how this accredited degree program is designed to protect, strengthen, and perpetuate the crucial knowledge of Indigenous peoples globally. As their ancestors did in the past, tribal people in the concentration share knowledge about themselves. Traditionalists are supported in finding appropriate and protected ways to pass on this knowledge to a world in need. We invite you to come share our excitement about this unique and empowering program. |

| **A-5 (Acoma)** | **Traditional Healing and Wellness Strategies for Indigenous Communities** |
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| **Laughing Coyote**<br><br>Circle of Strength<br>Native American Healthy Nations Initiative<br>333 Valencia Street, Suite 101<br>San Francisco, California 94103<br>(415) 487-9917<br>(415) 487-9934 (FAX) | This workshop will present an analysis of how indigenous peoples have been impacted, throrughout all aspects of their tribal existence, by foreign colonial powers in terms of destruction of traditional religious and social systems which represented the underlying core of tribal life. Community development and mobilization cannot take place at a meaningful level until the spiritual and traditional social infrastructures are once again intact. The healing of tribal communities is a long term process. However, with careful strategic planning incorporating the input of all tribal members, it is possible to begin the rebuilding of healthy nations which operate within their own indigenous political framework and value system. |

| **K-16 (Zuni)** | **Elders Councils in the NANA Region of Northwest Alaska** |
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| **Rachel Craig**<br><br>Inupiat Ilitqusiat Coordinator<br>Northwest Arctic Borough School District<br>Box 1110<br>Kotzebue, AK 99752<br>(907) 442-3472<br>(907) 442-3746 (FAX) | The presentation will describe the efforts underway by the Inupiat people in the NANA Region of Northwest Alaska to bring the teachings of the Elders back into the education of the children. In order to balance the curriculum in the education system and address other deficits in our society, the Elders in each village have been organized into Councils. They were the traditional teachers of the Inupiat and were given much respect for their knowledge and standing in our society. In assessing the direction that our society was taking, we looked back to our own history and culture to find answers to questions about our true identity, and to give balance to the education of our children. |

| **C-6 (Santo Domingo)** | **How Raven Reacted to the Periodic Table of Elements: Modern Education and Traditional Knowledge Working Together** |
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| **Jack Dalton**<br><br>8442 Jupiter Drive<br>Anchorage, Alaska 99507 | *How Raven Reacted . . .* is a story I'm writing about what happened when Raven went to an Alaska Bush school and discovered what the Native children were being taught. In his Raven way, Raven convinces the teacher that the school system needs to take into account both traditional knowledge and traditional ways of passing on the knowledge, and the modern scientific approach. The presentation will showcase the story as a way other indigenous people can use their own traditional knowledge to teach the "dominant" culture why traditional knowledge and traditional teaching methods need to be considered. Successful programs in Alaska and elsewhere will be highlighted. The presentation will include computer-based graphics. |

| **E-4 (Isleta)** | **Structuralism and Stereotypes in Literature for Indigenous Children** |
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| **Debra Dank**<br><br>Department of Education Studies<br>University of New England<br>Armidale, New South Wales 351<br>Australia<br>61 67 73 3839<br>61 67 73 3350 (FAX)<br>ddank@metz.une.edu.au | Much of the literature used for teaching purposes in the schools contains a multiplicity of hidden messages. Many of these messages covertly tell Indigenous students that it is necessary to fit a particular mold in order to achieve. The archetype is generally white, middle class and preferably male. This paper will suggest that the detrimental effects of prolonged use of such literature can contribute to the poor attendance, low retention rates and the limited achievement of Indigenous students. Teachers who are aware of these hidden implications can prepare the students to deconstruct the "summaries of meaning" and therefore challenge their legitimacy. |

| **C-12 (Sandia)** | **Teaching Aboriginal Studies: An Indigenous Perspective** |
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| **Debra Dank**<br><br>Department of Education Studies<br>University of New England<br>Armidale, New South Wales 351<br>Australia<br>61 67 73 3839<br>61 67 73 3350 (FAX)<br>ddank@metz.une.edu.au | This presentation is primarily about issues and concerns faced by one Indigenous teacher in the area of teaching Aboriginal Studies at the tertiary level in Australia and raises the question, to tell or not to tell? It has been suggested that the truest interpretation of topics, issues and concerns is from Indigenous teachers, however like non-Indigenous teachers, Indigenous teachers may also face apprehension when teaching in this area. Issues that may have been traditionally "taboo" for a particular gender and the sharing of knowledge according to men's and women's business still have implications for some teachers. The difference between the sociological approach to this discipline as opposed to the cultural orientation of many Indigenous teachers also adds to the perplexity. |

| **K-3 (Teseque)** | **Consultation in Education and Training: Meeting Diverse Needs** |
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| **Neil Darby**, Cedric Jacobs, May O'Brien, Edward Dimer<br><br>Executive Officer<br>Aboriginal Education and Training Council<br>P.O. Box 7533, Cloisters Square<br>Western Australia 6850<br>epacb@wt.com.au | This presentation will report on the steps that have been taken by the Aboriginal Education and Training Council to assist various educational entities in responding to diverse needs in Aboriginal settings. |

| **E-15 (Apache)** | **Youth Initiatives and Strategies to Maintain Participation in the Formal Education Sector** |
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| **Charlie Davison**<br><br>Director, Koori Youth Network<br>AECG Incorporated<br>37 Cavendish St.<br>Stanmore, New South Wales 2048<br>Australia<br>61 02 550 5666<br>61 02 550 3361 (FAX) | Providing an alternative to the formal education system is not the most desirable option, yet it is a necessity to ensure that young people continue to participate in education and value education for the potential that it holds for Aboriginal people. The Koori Youth Network provides an excellent template for community initiatives to deal with their young people, especially in situations where the mainstream system is woeful in meeting the needs of Aboriginal students, or exists in the context of endemic racism in the surrounding society. The presentation will outline all the stages in setting up such networks from initial community consultation through to establishing financial support and accountability. |

| **K-9 (Nambe)** | **Yooroang Garang: The Centre for Indigenous Health Studies** |
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| **Angela Dawson**, Members of Yooroang Garang<br><br>Yooroang Garang<br>Fac. of Health Sciences, Univ. of Sydney<br>P.O. Box 170, New South Wales 2141<br>Australia<br>61 02 646 6117<br>61 02 646 6112 (FAX)<br>a.dawson@cchs.su.edu.au | The session will acquaint participants with the purposes and programs of the Yooroang Garang, a Centre for Indigenous Health Studies in the Faculty of Health Sciences of the University of Sydney. The four presenters are all members of the Yooroang Garang. |

| **A-2 (Laguna)** | **First Nations Post Secondary Education Self-Management: A Canadian Model** |
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| **Rodney Dignean**, Carol Lafond, Maynard Quewezance, Bernadine Walkingbear, Bryan Akiwenzie, Maureen Ahenakew<br><br>Kakakaway Learning Centre<br>% WhiteBear Post Secondary<br>Box 968<br>Carlyle, Saskatchewan, Canada S0C-0R0<br>(306) 577-2491<br>(306) 577-4590 (FAX) | The workshop will address the issues of developing and implementing governance, funding and management of post secondary programs by First Nations and provide insight into our experiences, concerns, visions, and expertise in the post secondary education area for our people. The workshop will be presented by a group of post secondary counsellors representing a cross section of First Nations within Saskatchewan. Together, they will present a description of their journey towards self governing of our post secondary programming through a historical introduction, policy and governance development, monitoring and applications of policies and the transition process for self-management. We will be sharing our successes, problem areas, and ideas to help others in pursuing First Nations ownership of educ. |

| **H-13 (Acoma)** | **A One-of-a-kind Indigenous Learning Initiative: Tertiary Teaching in Maori** |
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| **Ngahuia Dixon**<br><br>Department of Geography<br>University of Waikato<br>Private Bag 3105, Hamilton, New Zealand<br>64 7 856 2889<br>ngahudix@waikato.ac.nz | This presentation deals with an indigenous initiative at the tertiary level. Specifically it concerns the teaching of a degree course at the University of Waikato in the Maori language. The discussion will include the politics involved, the implementation of, and responses to this first-of-a-kind indigenous driven education initiative. |

| **H-6 (Zuni)** | **Community-based Early Childhood Inclusion Training for Paraprofessionals** |
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| **Mary Anne Doan**, Jane Merrill, Ann Sullivan<br><br>Project SEED, University Affliated Prog.<br>University of New Mexico<br>Albuquerque, NM 87131<br>(505) 272-3000<br>(505) 272-5280 (FAX)<br>mdoan's@unm.edu | The session will describe the efforts of Project SEED in providing coursework to paraprofessional Head Start teachers who are working with children with special needs at San Felipe, Zuni and Santo Domingo Pueblos. Participants get college credit towards an education degree for these outreach courses. We also provide technical assistance and mentoring support to each participant by coming out to the Pueblo a second time each month and spending time with them in their individual classrooms, as well as providing mentoring around course assignments, etc. |

| **A-21 (Zuni)** | **The Formation of the Continental Council of Elders and Priests of America** |
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| **Patricio Dominguez**<br><br>Bridging Being<br>Council of Mayan Elders and Priests<br>3094 Rosendo Garcia<br>Albuquerque, New Mexico 87105<br>(505) 873-0279 (Ph/FAX) *or*<br>Con-Ciencia Maya<br>12 Calle 11-07 Zona 1<br>Guatemala City, Guatemala<br>502-2-25389 or 81053 | The Council of Mayan Elders and Priests of Guatemala, based on mandates and sacred prophecies, called the First Reunion Of Elders and Priests of America in Panajachel, Guatemala, November 14 - 24, 1995, the precise date determined by Cholq'iij, the Mayan Caldendar. The Reunion was called for indigenous people to take on the inescapable responsibility of forming a broad coalition of indigenous nations and other similar groups and solidarity organizations that will work together for the protection of our Mother Earth, and for the peoples who have known how to live in harmony with her. Unity is the key to survival, and peace is the final goal. This workshop will serve as a follow-up to the Declaration of Principles that was adopted at the First Reunion, and will provide information on plans to convene the next two Reunions of Indigenous Elders and Priests of America to be held September, 1996 in Colombia, and September, 1997, in North America. |

| **F-5 (Santa Ana)** | **Aboriginal Eduation in British Columbia: An Overview** |
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| **Brian Domney**, Aboriginal Education Branch Panel<br>—<br>Director, Aboriginal Education Branch<br>Ministry of Education, Skills & Training<br>2nd Floor, 634 Humboldt Street<br>Victoria, B.C., Canada V8V 2M4<br>(604) 387-1544<br>(604) 387-1470 (FAX)<br>bdomney@mail.educ.gov.bc.ca | This presentation will highlight the activities of the British Columbia Ministry of Education, Aboriginal Education Branch, established to improve the relevance and responsiveness of the B.C. school system for Aboriginal learners, and to improve the awareness of all learners about the Aboriginal peoples of the province. Recent accomplishments to be described include the B.C. First Nations Studies (Integrated Resource Package), AbNet, and the Language and Culture Initiative. We will also examine the effect on the public school system of the targeting of Aboriginal education funding. Discussion will follow the presentations. |

| **I-8 (Laguna)** | **Life as an Aboriginal Education Assistant: Being Black in a White Institution** |
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| **Michael Donovan**<br><br>Department of Education<br>New South Wales, Australia | In this presentation, I will discuss the roles expected of me by the Department of Education (government body) and the roles required of me by the Aboriginal community and the wider non-Aboriginal community. I will show that Aboriginal education needs to be designed and presented by Aboriginal people from their cultural viewpoint, not from a non-Aboriginal view, and that colonilization did not destroy Aborginal culture, but that it adapted to fit a non-Aboriginal system and keep its own identity. |

| **I-9 (Jemez)** | **Traditional Educational Philosophy in Modern Environmental Education** |
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| **Douglas C. Dougherty**<br><br>Kent State University<br>1136 Orchard Hts. Dr.<br>Mayfield Hts., Ohio 44124<br>ddougher@phoenix.kent.edu | This presentation will examine the principles underlying traditional non-formal methods of education, specifically myths, legends, and storytelling, as a basis for truly effective environmental education. Given the current concerns over the condition of the environment, the mechanistic view currently held by modern, western thought that considers man as being separate from nature cannot continue. The hope of any meaningful change lies in the incorporation of the principles found in traditional education and philosophy. |

| **B-4 (Taos)** | **Indigenous Peoples Declare: From Coolongatta and Mataatua to International Action** |
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| **Edward Te Kohu Douglas**, Rahera Barrett-Douglas<br><br>Director, Maori Development Programme<br>Social Anthropology<br>University of Waikato<br>Private Bag 3105, Hamilton<br>Aotearoa (New Zealand)<br>64 7 856 2889<br>64 7 856 2158 (FAX)<br>edouglas@waikato.ac.nz | Although 1994-2003 has been designated as the International Decade for Indigenous Peoples, many national governments and international agencies have failed to set aside adequate human or financial resources to observe the decade in ways which would ensure progress of indigenous peoples towards self-determination and decolonisation. This presentation will focus on two recent declarations by Indigenous Peoples, the 1993 Coolangatta Statement on Indigenous Education Rights and Freedoms, and the 1994 Mataatua Declaration on Indigenous People's Cultural and Intellectual Property Rights, in the light of the U.N. Declaration of the Rights of Indigenous Peoples. A range of strategies are suggested for Indigenous Peoples to raise their profile and work towards achieving their educational objectives. |

| **I-6 (Picuris)** | **The Role of Research and Cultural Documentation in Reconstructing Cultural Identity** |
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| **Eileen Mata Duff**<br><br>7 Marotoa Grove<br>Turangi<br>New Zealand<br>64 7 386-7632 (Hirangi School)<br>64 7 386-6632 (FAX) | Just over 10 years ago the New Zealand government set up the Waitangi Tribunal to hear Maori claims of injustice since the signing of the Treaty of Waitangi in 1840. My Hapu (sub-tribe), Turangitukua, took the government before the Waitangi Tribunal because it used statutory powers to take ancestral land from us, and the Tribunal found in our favour on all 13 breaches of the Treaty. In preparing submissions to the Waitangi Tribunal, I strongly believe that knowing my cultural identity was my strength, because the government, when it took our ancestral land could not and did not take away my history, my identity, the laws of my ancestors, or the laws I learned when I was a child. |

| **H-8 (Isleta)** | **Aboriginal Tertiary Support at La Trobe University, Bendigo** |
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| **Waddah Eltchelebi**<br><br>Coordinator, Aboriginal Tertiary Support<br>La Trobe University, Bendigo<br>Edwards Road, P.O. Box 199<br>Bendigo, Victoria 3550, Australia<br>61-54-447-382 (Ph/FAX)<br>1.pola@bendigo.latorbe.edu.au | The presentation will provide a description of the structure and services provided by the Aboriginal Tertiary Support Unit at La Trobe University, Bendigo, Victoria, Australia. As coordinator of the unit, I will review the issues involved in its establishment as a support structure within the university for Aboriginal students, and how the support services are administered and accessed by the students. |

| **H-20 (Cimarron)** | **Indigenous Hawaiian Music in an Indigenous Hawaiian School** |
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| **Hailama Farden**<br><br>Kamehameha Schools<br>1887 Makuakane St.<br>Honolulu, Hawaii 96817<br>(808) 842-8677<br>(808) 845-5470 (FAX) | The presentation will focus on Hawaiian music and its role in an indigenous Hawaiian school. This will include descriptions and demonstrations of pre-Western contact genres, indigenized and syncretized musical forms, as well as the neo-traditional music born from contemporary Hawaiian cultural resurgence. Various Kamehameha Schools activities, events and curriculum will be described and discussed with regard to cultural content, goals and outcomes. |

| **H-11 (Aztec)** | **The Association of Aboriginal Post-Secondary Institutes** |
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| **Don Fiddler**<br>Association of Aboriginal Post-Secondary I<br>AAPSI Educational Resource Centre<br>2280-B Louie Drive<br>West Bank, B.C., Canada<br>V4T 1Y2<br>(604) 768-5488<br>(604) 768-5496 (FAX) | The Association of Aboriginal Post-Secondary Institutes represents 15 Aboriginal Institutions in British Columbia, who have set up an educational resource centre servicing the post-secondary education needs of First Nations in B.C. In addition, we have recently completed negotiations on a comprehensive policy framework that has increased autonomy and allowed for Aboriginal institutions to acquire public college status. We have held a meeting of the Western Aboriginal Institutions and have agreed to form our own First Nations Accreditation Board. The session will review all of these developments. |

| **C-14 (Cimarron)** | **Effective Student Support for Indigenous Students in a Tertiary Institution** |
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| **Dennis Foley**<br>65 Riversdale Road<br>Oxenford, Queensland 4210<br>Australia<br>61-7-3875-3191<br>61-7-3875-3199 (FAX) | The presenter is a foundation member of the Johambe Aboriginal Corporation who has been responsible for assisting indigenous students attending tertiary institutions. He will describe the approaches that he has found to be most effective in providing such support. |

| **C-13 (Navajo)** | **Language Attitudes and Metalinguistic Awareness: Children's Perspectives on Nahuatl and Spanish** |
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| **Norbert Francis**<br>Northern Arizona University<br>Educational Specialities<br>P.O. Box 5774<br>Flagstaff, Arizona 86011-5774<br>(520) 523-8915<br>(520) 523-2611 (office) | Findings will be presented from an ongoing field project in the Nahuatl-speaking region of Tlaxcala, Mexico, focused on bilingual children's language and literacy development. 90% of the residents of San Isidro Buensuceso continue to speak Nahuatl. Data will be presented from a series of sociolinguistic interviews that explored language attitudes regarding a range of issues including: The preservation of the indigenous language; attitudes toward bilingualism; and perceptions of writing in Nahuatl and Spanish. |

| **B-15 (Tesuque)** | **Community Consultation and Self Determination in Education and Training** |
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| **Darryl French**, DJ Ah Kee, Charlie Davison<br>AECG Incorporated<br>37 Cavendish St., Stanmore<br>New South Wales 2048 Australia<br>61 02 550 5666<br>61 02 550 3361 (FAX) | This presentation will explain the operation, structure and methodology of what is the strongest Aboriginal education consultative body in Australia. This strength originates from the wide community base, the community focus of the organisation, its democratic nature, and the rigorous internal structures that ensure the integrity of the NSW Aboriginal Education Consultative Group Inc. Accountability arrangements and protocols will be explained, plus inclusive consultative strategies that promote indigenous people as full partners in decision making bodies of all educational systems. |

| **E-20 (Nambe)** | **Indigenous Education in Agriculture: Restoration of the Waipi`o Valley and the Native Hawaiian Staple Taro (Kalo)** |
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| **Kia Tranq Fronda**<br><br>P.O. Box 5035<br>Kuknihaele, Hawaii 96727<br>(808) 935-9381<br>(808) 969-7599 (FAX)<br>lovell@hawaii.edu | The presenter, who is director of the Napo`opo`o Restoration Project in Waipi`o Valley on the island of Hawaii, will report on the educational efforts that are currently underway to restore indigenous agricultural practices in the Waipi`o Valley, including the re-establishment of taro (Kalo), a traditional Native Hawaiian staple food. |

| **H-15 (Picuris)** | **Education of Indigenous People in Russia** |
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| **Yevdokia Aleksandrovna Gaer,**<br>Mr. Timohin (translator)<br><br>Secretary General<br>International League of Indigenous Peoples<br>Russian Federation, 121609 Moscow<br>Rublyovskoe, korpus 2, kv. 388<br>7-095-292-61-78 (FAX)<br>visnevskij@latuko.helsiniki.fi (contact) | The presentation will discuss some of the current issues that indigenous people in Russia are facing in the area of education for their children, as well as the role of the International League of Indigenous Peoples, located in Moscow, in representing the needs of indigenous peoples from throughout the country. The presenter will be accompanied by a translator to report the presentation in English. |

| **D-12 (Santa Ana)** | **First Nations House of Learning: A Continuity of Transformation** |
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| **Ethel Gardner**<br><br>Associate Director<br>First Nations House of Learning<br>The Longhouse, 1985 West Mall<br>University of British Columbia<br>Vancouver, B.C., Canada V6T 1Z2<br>(604) 822-8942<br>(604) 822-8944 (FAX) | This session focuses on processes of creating "access and relevance" for First Nations in a traditional western post-secondary institution. The work of the House of Learning is driven by its mission to "quality preparation in all fields of post-secondary study; quality education which is determined by its relevance to the philosophy and values of First Nations." A student-centered holistic model developed through the earlier established Native Indian Teacher Education Program forms the basis for how the House of Learning operates. |

| **H-7 (Dona Ana)** | **Encounters of "Other" in First Nations Graduate Education** |
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| **Ethel Gardner**<br><br>Associate Director<br>First Nations House of Learning<br>The Longhouse, 1985 West Mall<br>University of British Columbia<br>Vancouver, B.C., Canada V6T 1Z2<br>(604) 822-8942<br>(604) 822-8944 (FAX) | First Nations enrollment in graduate education is a fairly new phenomenon, and little is understood of the dynamics experienced by the First Nations pioneers who are paving the way to creating a body of knowledge based on First Nations perspectives, yet grounded in many ways in western epistemological traditions. This session explores the literature on graduate students' experiences in general, including women and minorities, and discusses a pilot study of 10 Native American doctoral students enrolled in an elite American university. |

| **C-8 (Santa Ana)** | **An Education Program for Aboriginal Youth at Risk** |
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| **Farley Garlett**<br><br>Aboriginal Liaison Officer<br>Education Department<br>Perth, Western Australia 6000<br>61-9-250-3894 (FAX) | The presentation will outline and report on the A.L.I. Program for youth at risk, of which 95% are Aboriginal or Torres Strait Islander. The presenter is the Aboriginal Liaison Officer with the Education Department of Western Australia and is the foundation innovator of this successful program. |

| **K-13 (Santa Ana)** | **Aboriginal & Torres Strait Islander Tertiary Aspirations Program** |
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| **Judy Geary**<br><br>Queensland Aboriginal & Torres Strait Islander Educ. Consultative Committee<br>P.O. Box 33, Albert Street, Brisbane<br>Queensland, Australia 4002<br>61-07-237-0807<br>61-07-235-4099 (FAX) | AITAP is a school and community based support program for Aboriginal & Torres Strait Islander students who hope to complete secondary school and enter higher education courses. The program encourages, supports and assists such students at the secondary level in the areas of academic skills and career aspirations. AITAP also focuses on the student's personal development and cultural identity. |

| **H-10 (Taos)** | **Cultural Identity and Education** |
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| **Rodney Gibbons**, Marianne Watson<br><br>Office of Aboriginal Affairs<br>GPO Box 123B, Hobart<br>Tasmania, Australia 7001<br>61-02-333671<br>61-02-334506 (FAX)<br>m.watson@dpac.tas.gov.au | Tasmanians have found it difficult to come to terms with the continuing existence of Tasmanian Aborigines, with discrimination existing in such areas as schools, employment, and public places. The Tasmanian Aboriginal Community has a small and dispersed population, represented by a number of individual Aboriginal community Organisations. The reality of the Aboriginal Community includes both solidarity and disunity - solidarity in purpose and disunity in action. In this presentation, we will focus on the political realism, the concepts of power and of Fourth World in presenting a way forward for indigenous people to maintain cultural identity. |

| **G-5 (Apache)** | **Renovate or Exterminate: Teaching Indigenous Content in an Australian University Environment** |
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| **Stephanie Gilbert**, Leanora Spry<br><br>Centre for Aboriginal and Torres Strait Islander Participation, Research and Dev.<br>James Cook University of No. Queensland<br>Townsville, Queensland, Australia 4811<br>61-77-815598<br>61-77-814033 (FAX) | The workshop will describe the work of the CATSIPRD at James Cook University, including our theoretical stance and its application using curriculum developed in the teritary access courses and other subjects we teach at the Centre. We argue that "western knowledge" and the ways in which it is taught is centrally positioned in university settings, where styles of learning and world views held by "Others" is made invisible, silenced, sidelined and devalued. We will present ways to counter this "Othering" by analysing the discourse of the "west," and suggest that it must either be "exterminated" or "renovated" so that it is offered as one of a number of orientations. |

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| **J-6 (Cochiti)** | **The Native Science Connections Project: Culturally Relevant Science Curriculum for Native American Students, Grades 4-6** |
| **W. Sakiestewa Gilbert**, Roberto Luis Carrasco, Saralyn Hooke, Maybelle Little, Kamalene Nelson<br><br>Northern Arizona University<br>The Center for Excellence in Education<br>P.O. Box 5774<br>Flagstaff, Arizona 86011-5774<br>(520) 523-7101/1938<br>(520) 523-1929 (FAX) | The goals of the Native Science Connections Project are to identify and understand the scope and content domains of existing Native American Indian science knowledge, and then to develop, produce and evaluate Native science modules which will be "connected" to the existing school science curricula for grades 4, 5 and 6 for the Navajo, Hopi, San Carlos Apache and Zuni Nations. The workshop will include a description, explanation, development, cultural relevancy, and a hands-on experience using curriculum from the project. |

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| **J-7 (Santo Domingo)** | **Planning Academic Programs for American Indian Success** |
| **Linda Goin**<br><br>Indian Health Center of Santa Clara Valley,<br>Education Department<br>1333 Meridian Avenue<br>San Jose, Californai 95125<br>(408) 445-3430<br>(408) 269-9273 (FAX) | In this presentation the participants will learn the components of a successful academic program for American Indian students. Topics Indhich will be discussed are world view, language registers, communications styles, and learning styles, including current research on teaching methods and assessment that work. A brief history of how the traditional school system began will be included to provide a better understanding of current school failure for minority students. |

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| **F-9 (Apache)** | **Naapi: Alive and Well in Kainaiwa** |
| **Evelyn Goodstriker**, Deborah Pace, Flora Zaharia, Marvin Fox, Margaret Hindman, Joyce Goodstriker<br><br>Kainaiwa Education Board<br>P.O. Box 240, Standoff, Alberta<br>Canada T0L 1Y0<br>(403) 737-3966<br>(403) 737-2361 (FAX) | A move towards developing Kainaiwa curriculum in a First Nations school involving the whole community, including Elders, parents and teachers will be discussed. The group presentation will discuss the inception of initial Tribal involvement in education up to the present, with an overview on the development of cultural relevancy in curriculum. Focus will include the research and follow-up, teacher training and the subsequent Elder's book, *Kitomahkitapiiminnooniksi*.. |

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| **D-19 (Cimarron)** | **Teacher Education in Northern Saskatchewan: NORTEP 1976-1996, An Aboriginal Perspective** |
| **Keith Goulet**, Rick Laliberte, Ina Fietz-Ray, Kona O'Brien, Earl Cook<br><br>Saskatchewan Ministry of Northern Affairs<br>NORTEP<br>LaRonge, Saskatchewan, Canada | NORTEP was one of the first Teacher Education Programs to come under an elected (mainly Aboriginal) board. A development history and overview will be jointly presented. The issues of ownership and control, structure, administration, curriculum, instruction, culture, history and language will be reflected upon. The presentation will examine the NORTEP experience in relation to various concepts of control and power-sharing, as well as administrative issues. |

| **C-11 (Zia)** | **Learning from the Land and Elders** |
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| **Linda Goulet**, Yvonne McLeod<br><br>Saskatchewan Indian Federated College<br>127 College West<br>University of Regina<br>Regina, Saskatchewan<br>Canada S4S 0A2<br>(306) 584-8333<br>(306) 584-0955 (FAX) | The "Cultural Camp," which is an integral part of our Indian Teacher Education program will be described. We will share learnings and experiences of working with the Elders on the land, which brings forth traditional knowledge, values and beliefs. A video will illustrate the involvement and interaction of the Elders, faculty and students. |

| **J-11 (Zuni)** | **Healing Ourselves and Our Communities From Racism** |
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| **Monica Goulet**<br><br>908 A Argyle Ave.<br>Saskatoon, Saskatchewan<br>Canada S7H 2W1 | The presenter is currently employed by the Federation of Saskatchewan Indians as a curriculum developer for the School-to-Work Transition Project. She will report on efforts to reduce the effects of racism in First Nations societies and communities through education. |

| **J-5 (Picuris)** | **Transition: First Nations Management of First Nations Control of Education** |
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| **Ordean Goulet**<br><br>Director of Education<br>Meadow Lake Tribal Council<br>Saskatchewan, Canada<br>(306) 236-5654<br>(306) 236-4574 (FAX) | Meadow Lake Tribal Council (MTLC) Education Department has recently gone through an Elders Council consultative process whereby a 20-year plan of action was inspired. The hard work and effort towards revolutionizing education based on traditional teachings is well under way. As partners with eight Tribal-run First Nation schools, MLTC Education's role is solely to act as a facilitator and professional service in realizing the "Vision" towards locally managed, supported and controlled education in First Nations schools. We will share our "Vision" for the benefit of all First Nations. |

| **A-16 (Santo Domingo)** | **External Course Delivery Models for Pre-Tertiary and Tertiary Courses to Indigenous Australian Students** |
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| **Graeme Gower**, Bernard O'Hara<br><br>Aboriginal External Programmes<br>Kurongkurl Katitjin<br>School of Indigenous Australian Studies<br>Edith Cowan University<br>2 Bradford Street, Mount Lawley<br>Western Australia 6050<br>61-09-370-6558<br>61-09-370-2910 (FAX)<br>ggower@stingray.ac.cowan.edu.au | The session will examine the history of external courses and course delivery models for Indigenous Australians used by Edith Cowan University in Perth, Western Australia. Included will be courses offered, establishment of regional centres, budgeting, staffing roles, quality assurance, student responses, and use of appropriate technology (e.g., "virtual campus" using computer-interactive technologies). The second half of the session will take the format of an open forum inviting discussion with participants on similar programmes and course delivery methods that they have been involved with and their relative merits for Indigenous students and programmes. |

| **E-8 (Navajo)** | **Some Honest Books About Native Americans for Kids (and Some Not)** |
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| **Jean Anderson Graves**<br><br>Library Consultant<br>Alaska Yukon Library<br>327 E. 13th Ave, #1<br>Anchorage, Alaska 99501<br>(907) 272-6647 (Ph/FAX) | If we believe that children deserve to read honest books then we have to do something about a whole lot of "Indian" books in our schools and libraries. The same holds true for a good percentage of books about and for Inuit and Hawaiian children. There is a lot of misinformation available on America's indigenous peoples, but there are some really good books to be made known - usually written by indigenous authors. Participants will find out about some of the "worst" and some of the "best," and learn ways to tell the difference by identifying distortions, racism and stereotypes in children's books. |

| **K-4 (Acoma)** | **Responsibilities of Indigenous Unity Within Higher Education** |
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| **Susan Green**<br><br>Jumbunna CAISER<br>University of Technology, Sydney<br>P.O. Box 123, Broadway<br>Sydney, New South Wales 2007, Australia<br>61-02-330-1908<br>61-02-330-1894 (FAX)<br>sue.green@uts.edu.au | The presentation will focus on issues for Indigenous people coming into universities and what roles Indigenous units play in the education of Indigenous students. It will also examine who should work in support areas for this group of students - Indigenous vs. non-Indigenous people. If non-Indigenous people have a role to play, what is that role? How do the Indigenous units meet the expectations of their communities, and how much say should the communities have within the units? The session will also address the issue of cultural affirmation and whether is is possible within universities. |

| **E-17 (Laguna)** | **Language Revitalization and Retention: A Multi-level Approach to a Convoluted Problem** |
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| **Stephen Greymorning**<br><br>Anthropology and Native American Studies<br>University of Montana<br>College of Arts & Sciences<br>Missoula, Montana 59812<br>(406) 243-2632<br>(406) 243-4076 (FAX) | While many governments have recently begun to redress the devastating impact that assimilation policies have had upon aboriginal languages, the effort and commitment needed to revitalize endangered languages must come from within aboriginal communities themselves. This presentation will examine methods used to revitalize endangered languages, strategies used for defusing and redirecting resistance toward change, how modern technology can be used to enhance language learning, and will include a short video of a full-day Indian language immersion preschool class for the Arapaho. |

| **K-2 (Cimarron)** | **`Aha `Opio O OHA** |
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| **Ku`uipo Grube**, Kamele Kapaona<br><br>Office of Hawaiian Affairs<br>711 Kapiolani Boulevard, Suite 500<br>Honolulu, Hawaii 96813<br>(808) 594-1912<br>(808) 594-1865 (FAX)<br>oha@aloha.net | `Aha `Opio O OHA is a one-week Hawaiian leadership development experience for sixty Native Hawaiian youth statewide. The Office of Hawaiian Affairs' Youth Legislature seeks to provide a necessary hands-on experience to develop leadership skills, including public speaking, parliamentary procedure and group political interaction. Hawaiian environment, Hawaiian history, native rights and alternative lifestyles permeate through the activities. The `Aha also includes experiences in the electoral process, understanding governmental agencies, introduction and passage of bills, and lobbying for issues. |

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| **B-13 (Jemez)** | **The Extent that Non-Indigenous People can/should Participate in Indigenous Education and in Wider Indigenous Issues** |
| **Andrew Gunstone**<br>Victoria University of Technology<br>P.O. Box 14428, MCMC<br>Melbourne, Victoria 8001, Australia<br>61-3-9365-2368<br>61-3-9365-2578 (FAX) | As a non-Indigenous person, both employed in the area of Indigenous education and being involved in wider Indigenous issues, I have come to recognize there are limits to non-Indigenous peoples involvement. Non-Indigenous people must recognize that Indigenous people are the best judges of their own situations. Paternalism is worse than apathy or ignorance. To participate in Indigenous affairs, non-Indigenous people must understand that they can assist (if asked to), but they cannot develop "solutions" without consultation with the people themselves. Practical examples of how to do this will be provided. |

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| **G-22 (Ballroom A)** | **Youth as the Learners of Traditional Language, Knowledge and Culture: Removing the Barriers** |
| **Kym Hamilton**<br>189A Riddiford Street<br>Newtown, Wellington, New Zealand<br>64-4-389-4740<br>64-4-384-2339 (FAX) | The emphasis of this workshop will be on empowering indigenous youth in the learning of their language, knowledge and culture. The presentation will identify key issues based on interviews with young Maori who are attempting to learn their language and culture. It will report on the difficulties and successes as a result of efforts within the home, wider family, community and education institutions. The interactive workshop will explore options to keep youth culturally safe, to have learning which is affordable, and ensuring that the learning is whole (heart, mind and spirit) and not just book learning. |

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| **B-21 (Cimarron)** | **Indigenous Education: A Voyage of Rediscovery - Looking Back, Moving Forward** |
| **Peter Hanohano, Lynn Hanohano**<br>Multicultural Center<br>Southern Utah University<br>351 West Center Street<br>Cedar City, Utah 84720<br>(801) 586-7772<br>(801) 865-8235 (FAX)<br>hanohanp@edu-suu-stucenter.st.suu.edu | This session presents Indigenous education in the format of the great voyaging traditions of people of the canoe, and serves as a metaphor to help Native people rediscover their roots while voyaging towards the 21st century. Traditions, practices and values essential to survival on the open ocean is the foundation upon which Indigenous people may find survival and success in the year 2000 and beyond. Whether from a voyaging tradition or not, Indigenous people around the world are embarked on a voyage of discovering what works best for them in this ever-changing and ever-encroaching global society. Come to discuss and share how your community is looking back to cultural traditions while moving forward to make a better tomorrow. |

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| **J-9 (Zia)** | **First Nations Schools - The Critical Link to Our Identity** |
| Mary Hayes, Edith Loring-Baker<br>First Nations Education Services<br>#6A-2475 Mt. Newton X Road<br>Saanichton, B.C., Canada V8M 287<br>(604) 652-7097<br>(604) 652-7039 (FAX) | In the 18th and 19th centuries we lost control over our destiny which was done primarily by means of educating our children in an institution that was designed to remove their identity, culture, language and family connections. We now have the vehicle, First Nations Schools to transmit a unique education system that is reflective of our needs, today and for the future. Come and be inspired to take risks in building a unique learning environment for your children! |

| **D-18 (Galisteo)** | **A Nyungar Case Study from Southwest Australia** |
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| **James Haynes**<br><br>Kurongkurl Katitjin<br>School of Indigenous Australian Studies<br>Edith Cowan University<br>Robertson Drive, Bunbury<br>Western Australia 8230<br>61-97-807-735<br>61-97-216-994 (FAX) | The presenter will describe one example of the Aboriginal student support structure currently operating at the Edith Cowan University. He will discuss some of the major accomplishments of the student group, Katijin Education Advisory Committee, during its ten year history. These accomplishments include the negotiation and signing, on behalf of the local indigenous community, of a recognition document with Local Government, which recognizes the prior occupation and ownership of the region by the indigenous people. A documentary video showing some of the activities of the Katijin Committee will be shown during this presentation. |

| **J-19 (Nambe)** | **The Oral Tradition and Legal Research** |
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| **Marama L. Henare**<br><br>School of Law<br>University of Waikato<br>Hamilton, New Zealand<br>64-7-838-4167<br>64-7-838-4417 (FAX) | In this presentation I will explore ways in which the Maori oral tradition may be better incorporated into the mores and protocols of legal proceedings. I will be drawing on examples from inquiries undertaken by the Waitangi Tribunal, a forum which in my view has gone further than many other quasi-judicial or judicial fora to incorporate and recognise the Maori oral tradition. We must as Maori, continue to educate our own in the ways of the oral tradition, and most especially in the importance of retaining such a valuable and rich source of cultural sustenance for us all. Some time in my presentation will be dedicated to rediscovering the wonderful lessons to be learned for us all from the oral tradition. |

| **I-7 (Ruidoso)** | **Aboriginal Teacher Education in a Neo-Liberal Settler Economy** |
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| **Rick Hesch**<br><br>Director, Teacher Education Program<br>Winnipeg Education Centre<br>Winnipeg, Manitoba, Canada<br><br>University of Lethbridge<br>Lethbridge, Alberta<br>(604) 538-4477 (FAX)<br>hesch@hg.uleth.ca | There is a crisis consisting of the conflict between demands by aboriginal people for a teacher education which adequately reflects indigenous epistemologies, on the one hand, and policy changes in post-secondary and teacher education designed to meet the needs of neo-liberal state systems, on the other. These policy changes have meant financial cutbacks so that it becomes increasingly more difficult to attend university, as well as the restructuring of teacher education in ways which make it increasingly more difficult to prepare teachers for aboriginal education *sui generis*. The workshop will report on findings from a tour across Canada visiting selected aboriginal teacher education programs to investigate the outcomes of what is a crisis in affirmative action teacher education programs designed for indigenous Canadians. |

| **K-10 (Navajo)** | **Road Safety and Community Relations for First Nations** |
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| **Shannon Hobson**<br><br>Manager of First Nations Programs<br>Public Affairs and Road Safety, ICBC<br>British Columbia, Canada<br>(604) 661-6431<br>(604) 661-6643 (FAX) | The presenter will discuss the Road Safety and Community Relations efforts underway in the Province of British Columbia with and for First Nations communities. The program is managed by ICBC in cooperation with the First Nations Advisory Board, with funding from the British Columbia government. |

| **A-20 (Cochiti)** | **Hawaiian Culture and the Elementary Art Curriculum at Kamehameha Schools** |
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| **Charlene Hoe**<br><br>Kamehameha Schools<br>1887 Makuakane St.<br>Honolulu, Hawaii 96817<br>(808) 842-8383<br>(808) 842-8420 (FAX) | The presenter will discuss how the Kamehameha Elementary School (K-6) incorporates Hawaiian art culture throughout elementary grades. Samples will be shown of student work created from the study of pre-contact and early contact Hawaiian arts and culture. Students make an *'ohe hano ihu*, a Hawaiian bamboo flute, and learn how to play and decorate the flute based on methods and design motifs found in the Hawaiian culture. Both contemporary and traditional materials and tools are used. |

| **D-10 (Nambe)** | **Native Education and Healing: Working Together to Support Learning** |
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| **Ross Hoffman**<br><br>Northwest Community College<br>Box 3606<br>Smithers, B.C., Canada V0J 2N0<br>(604) 847-4461/4373<br>(604) 847-4568 (FAX)<br>rhoffman@noradm.nwcc.be.ca | Native education has developed tremendously over the last twenty years. The foundation has been laid for the work that lies ahead. The success of education programs in First Nations communities is directly connected to the personal well being of the learners and the health of the community as a whole. This workshop will explore the relationship between education and healing and focus on the need for community organizations to work together to support learning. |

| **D-13 (Apache)** | **Culturally Appropriate Curriculum Development** |
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| **Levi Hoover,**<br>Akula Elitnaurvik School Staff<br><br>Akula Elitnaurvik School<br>% Bill Ferguson, Akula Site Administrator<br>Kasigluk, Alaska 99559<br>(907) 543-4813<br>(907) 543-4910 (FAX) | The Akula Elitnaurvik School in Kasigluk, Alaska has been developing a Yup'ik (Eskimo) Life Skills curriculum for the past five years. They will describe the curriculum development process they have used involving the village and school community, particularly the Elders. Included will be a history of local community involvement in education, how the information for the curriculum was gathered and organized to meet local and state requirements, and how the curriculum is currently being put into practice in the school and community. Emphasis throughout the presentation will be on the use of the Yup'ik Studies Program as a vehicle to produce bi-literate, bi-lingual and bi-cultural productive members of society. |

| **B-2 (Laguna)** | **The Human Aspect of Resource Development Within a Seneca Community** |
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| **Janine Huff**, Arline Logan, Roberta Huff, Stu Jamieson<br><br>Seneca Reservation<br>New York<br>(716) 542-5615 | The session will describe the efforts of traditional Seneca leaders to resolve internal and external conflicts related to resource development on the Reservation, focusing on the use of traditional values. |

| **C-15 (Galisteo)** | **National Policy and National Agreements for Implementation in Australia** |
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| **Paul Hughes**, Peter Buckskin<br><br>Department of Employment, Education and Training<br>Unit #4, 149 Esplanade<br>Henley Beach South<br>Adelaide, South Australia, 5022<br>61-8-356-0487 (Ph/FAX) | In 1995, a Task Force was established by the Ministerial Council of Australia to take current national policy, previously developed and agreed to by Aboriginal groups, and devise strategies and priorities to be implemented by all education systems across Australia. To get all Ministers, who under Australia's Westminster system are responsible for education systems, to agree to a single, nation-wide strategy is unique and historical. This workshop will provide information about the Task Force, its processes and its outcomes, with discussion about how it fits into the development of Indigenous education programs. |

| **D-1 (Ballroom A)** | **Coolongatta Declaration of Indigenous Peoples Education Rights** |
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| **Paul Hughes**, Bob Morgan, Karen Gayton, Swisher, Freda Ahenakew, Tania Ka'ai<br><br>Department of Employment, Education and Training<br>Unit #4, 149 Esplanade<br>Henley Beach South<br>Adelaide, South Australia, 5022<br>61-8-356-0487 (Ph/FAX) | This session will provide WIPC:E participants with an overview of the development and current status of the Coolongatta Declaration of Indigenous Peoples Education Rights. The presenters were members of the original international drafting team that prepared the initial Declaration for consideration at the 1993 WIPC:E in Wollongong, Australia. Further discussion of the Coolongatta Declaration will take place at a plenary session of this conference on Wednesday, June 19, as part of a continuing effort to refine the document for eventual presentation to the United Nations for adoption. All conference participants are encouraged to assist in making sure the Coolongatta Declaration reflects the views and aspirations of indigenous peoples. |

| **F-13 (Santo Domingo)** | **One Vision, Two Windows: Educational Self-determination for Indigenous Peoples** |
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| **Geoffrey Iversen**, Alec Minutjukur, Ruth Anangka, Priscilla Thomas<br><br>Anangu Education Services<br>5 Harewood Avenue<br>Enfield, South Australia 5085<br>Australia<br>61 8 343 6531<br>61 8 262 6481 (FAX) | In 1992, the South Australian Minister of Education granted the Pitjantjatjara/Yankunytjatjara Education Committee (PYEC) "operational control" of schooling. These representatives are largely non-literate adults with widely varying experiences of Western schooling. Nevertheless, this group sets policy and directs decision making at an across-school level. It is inevitable in this context that there is tension between the needs of the traditionally focused communities and those of the publicly funded, centrally driven Department of Education and Children's Services. This workshop will explore these conflicts and tensions and the processes by which two cultures work towards the achievement of a united educational vision. |

| **D-23 (Ruidoso)** | **Ku`ikahi A Na Kupuna (On Being Kupuna)** |
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| **Betty Kawohiokalani Jenkins**, Grace Anne Nalehuaopuna Balaz Knox<br><br>Office of Hawaiian Affairs<br>711 Kapiolani Boulevard, Suite 500<br>Honolulu, Hawaii 96813<br>(808) 594-1912<br>(808) 594-1865 (FAX)<br>oha@aloha.net | Hear how Hawai`i Kupuna (Elders) are the recognized treasured transmitters of the Hawaiian Island culture. The Office of Hawaiian Affairs Education Division Kupuna Program, in support of Kupuna advocacy, acknowledges Kupuna custodial rights as direct heirs of language and instruments of traditional deliverance. Hear how OHA's Kupuna program gathers Hawaiian Elders in celebration of Ku`ikahi A Na Kupuna (On Being Kupuna), where Kupuna teaching and sharing continues in model format of learning from and with each other. |

| **C-19 (Nambe)** | **The Connections Among Art, Teaching, Learning and Medicine in First Nations Education** |
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| **Joyce B. Joe**<br><br>Lower Nicola Education<br>R.R. 2, Site 17, Comp 18<br>Merritt, B.C., Canada V0K 2B7<br>(604) 378-5527<br>(604) 378-6389 (FAX) | The presenter is a First Nations educator (teacher/principal) with an MFA who has published stories, poems and two plays that have been professionally produced in Toronto and Victoria. The presentation will explore ways to develop educational experiences for First Nations and other students that foster connections among art (drama, visual, oral storytelling, and sacred storytelling), teaching, learning and medicine. |

| **G-17 (Santo Domingo)** | **Aboriginal Education Within the DETAFE System in South Australia** |
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| **Jennifer M. Johncock**<br><br>8 Cronin Avenue<br>Port Lincoln, South Australia 5606<br>61-86-820600<br>61-86-826820 (FAX) | The presentation will discuss the establishment and successes of the Department of Employment and Technical and Further Education program within the Spencer Institute in Port Lincoln, South Australia, which offers a range of subjects from basic English, maths and Aboriginal studies to Aboriginal people. Students can also enter pre-vocational courses and have a better chance of gaining apprenticeships. |

| **G-14 (Cochiti)**<br>**H-14 (Cochiti)** | **Gitx̲san Workshop on Education, Language and Human Resource Development** |
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| **Roy Jones,**<br>Gitx̲san Community Representatives<br><br>Gitx̲san Treaty Office<br>Box 229<br>Hazelton, B.C., Canada V0J 1Y0<br>(604) 842-6511<br>(604) 842-6828 (FAX) | A delegation of Gitx̲san community representatives from British Columbia will present a workshop describing their efforts at Human Resource Development, Education for Community Self-Determination, and Revitalization of Gitx̲san Language and Governance, now and in the future. Particular attention will be given to the following initiatives: Gitx̲san Songs and Dances; Gitx̲san Dictionary Project; Gitx̲san Villages Education Societies; and Gitx̲san Education Plan. A question and answer period will follow the presentations. |

| **C-9 (Tesuque)** | **Rural Development: Innovative Means to Provide Education to Rural Alaskans** |
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| **Bernice Joseph**, Darlene Wright<br><br>Department of Rural Development<br>University of Alaska Fairbanks<br>Fairbanks, Alaska 99775<br>(907) 474-6433<br>(907) 474-5451 (FAX) | The University of Alaska's Department of Rural Development (RD) offers an innovative educational program to Alaska Natives and other rural Alaskans. Through RD's Applied Field Based Program, students can earn a Bachelor of Arts degree through a combination of mentorships, internships, credit for prior learning, distance delivery courses, and special seminars. This innovative and culturally sensitive program is designed for non-traditional, place-bound students who are committed to strengthening their communities and to obtaining their Bachelor of Arts degree. An example of a community development project, *"The first intertribal agreement outlining sovereign rights, community healing , and development of tribal resources,"* will be given by Darlene Wright, an AFBP student. |

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| **F-8 (Acoma)** | **Effective Methods of Interacting with Higher Education Institutional Environments** |
| **Apacuar (Larry) Kairaiuak, Maakk'oos (Paul) Mountain**<br>P.O. Box 211082<br>Anchorage, Alaska 99521-1082<br>(907) 276-0818 | Using a storytelling format, presenters will share their impression of experiences they have had with University of Alaska campuses in Fairbanks and Anchorage where they were often asked to present workshops on cross-cultural communication differences and issues to new students, staff and faculty. The workshop includes discussion of cultural beliefs and mores of Alaska Native people, particularly Athabaskan and Yup'ik. Communication styles and differences with non-indigenous culture, as well as discussion pertaining to cultural attitudes towards gender diversity and sexual identity are emphasized. Presenters will conclude the program with poetry, songs and dances from both Athabaskan and Yup'ik regions of Alaska. |

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| **F-21 (Navajo)** | ***I ulu no ka lala i ke kumu*** **(The Branches Grow Because of the Trunk)** |
| **Monica A. Ka`imipono Kaiwi**, Richard Hamasaki<br>Kamehameha Schools, Smith Office<br>210 Konia Circle<br>Honolulu, Hawaii 96817<br>(808) 842-8230<br>(808) 842-3927/235-4714 (FAX) | Our presentation will include sharing of curriculum that we have designed which focuses on indigenous Hawaiian culture and literature as the foundation from which to teach literary analysis skills and writing styles. This foundation is also used as a catalyst for teaching often required traditional Western world and American literature. We will discuss the importance and the effectiveness of the focus of our curriculum, share student response and results, as well as discuss how we have justified our curriculum to administrators in a college preparatory focused institution. |

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| **G-6 (Zia)** | **Integrating Indigenous Knowledge, Ways of Knowing and World Views into the Educational System** |
| **Oscar Kawagley**, Dorothy Larson, Alaska Native Knowledge Network Staff<br>Alaska Rural Systemic Initiative<br>Alaska Federation of Natives<br>1577 C St., Suite 201<br>Anchorage, Alaska 99501<br>(907) 274-3611<br>(907) 276-7989 (FAX)<br>rfok@aurora.alaska.edu | The workshop will provide an overview of a five-year initiative that has been established by the Alaska Federation of Natives with funding from the National Science Foundation, to assist schools throughout rural Alaska to integrate Alaska Native knowledge, ways of knowing and world views into all aspects of education, with a particular emphasis on indigenous and western science traditions. Discussion will include a description of the epistemological basis for the project, the organizational structure being utilized, the role of Elders, and the cultural documentation process involved, as well as the implications for curriculum development, teaching, and support structures for village schools. |

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| **G-22 (Ballroom A)** | **The Status of Indigenous Education in Aotearoa and Australia** |
| **Tiahuia Kawe-Small**, Iria Whiu, Takuta Emery, Aboriginal members of Australia Educational Union<br>NZEI-Te Riu Roa<br>P.O. Box 466, Wellington<br>Aotearoa (New Zealand)<br>64-4-382-2721<br>64-4-384-2339 (FAX) | The workshop will explain how indigenous groups separated by the Tasman Sea and thousands of kilometers of land were able to work together to produce a joint report on the status of indigenous education in Aotearoa and Australia for presentation to the 1995 Inaugural Education International Congress in Harare, Zimbabwe. The recommendations put forth sought to validate indigenous knowledge and advocated strongly for indigenous peoples to determine our own affairs, and were agreed to by the Congress. The session will examine questions like "what counts as indigenous education? who are indigenous peoples? who says? and what are our solutions" |

| **C-20 (Dona Ana)** | **Is There a Place for Counselling in Indigenous Education?** |
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| **Glenda Kickett**, Helen Humes<br>Edith Cowan University<br>Mount Lawley Campus<br>2 Bradford Street<br>Mount Lawley, Western Australia 8050<br>61-09-3706318<br>61-09-3702910 (FAX)<br>jsabbioni@stingray.ac.cowan.edu.au | The workshop will explore some of the issues that arise when non-indigenous models of counselling are used to counsel indigenous students at the tertiary level. The first-hand experience of the presenters as Nyungar Aboriginal staff at Edith Cowan University in Western Australia will serve as the basis for the presentation. |

| **I-2 (Apache)** | **A Program for Nyungar (Aboriginal) Language Revival** |
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| **Gail Kiernan**<br>Aboriginal Education Worker, Coord.<br>Education Department<br>Perth, Western Australia 6000<br>61-9-378-3433 (FAX) | The presentation will describe the first Nyungar (Aboriginal) Language Program for reviving our Aboriginal language by teaching the children. Aboriginal Elders who are fluent in the language come into our school and do the teaching. This language revival program won the Education Innovation Award for 1995 in Western Australia. |

| **B-16 (Nambe)** | **Health Education and Health Promotion for Maori, by Maori, of Maori** |
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| **H. M. Pihopa Kingi**, Inez Kingi<br>3 Kiharoa Street<br>Ohinemutu<br>Rotorua, New Zealand<br>64 07 348 3892<br>64 07 348 2400 (FAX)<br>100252.3565@CompuServe.COM | This presentation will provide an opportunity for a sharing of health education, health promotion practices which are successful for a given people.The health reforms which are now in their third year in New Zealand, although not clear in some respects, have given opportunities for Maori health service providers to develop health education, promotion programmes for their own people. The presentation will outline the significant principles which guide Tipu Ora and Te Utuhina Manaakitanga trusts. The session will define the principle dimensions relative to the well being of the people leading to community/hapu and Iwi/Tribal development. |

| **G-7 (Galisteo)** | **Protective Legislation for Indigenous Languages** |
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| **Verna J. Kirkness**, Shirley Leon<br>#301 - 1845 West 7th Avenue<br>Vancouver, B.C., Canada V6J 1S9<br>(604) 731-1590 (Ph/FAX) | In Canada, protective legislation exists for English and French Languages under the Official Languages Act (1988). The Canadian Multiculturalism Act in 5.(1)(f) states that Canada will "facilitate the acquisition, retention and use of all languages that contribute to the multicultural heritage of Canada." While this could be intended to include indigenous languages, little if any support is in evidence. Considering the perilous state of Canada's indigenous languages, efforts are being made to have the federal government enact legislation to protect our languages. This workshop invites participants who can share their knowledge about the effect legislation (for example, the Native American Languages Act, 1990 in US) has had in protecting, preserving and promoting their indigenous languages. |

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| **E-2 (Tesuque)** | **Canadian State Policy: First Nation Participation in Post Secondary Education** |
| **Darlene Lanceley**<br>122 Spinks Drive<br>Saskatoon, Saskatchewan<br>Canada S7K 4G7<br>(303) 373-9455 | This presentation will examine the relationship of education to citizenship and how this has impacted on the labor force participation of First Nations. The presentation will examine the theory of moral regulation, historical background of the nature and the impact of devolution and self-government in the area of post-secondary education. An historical analysis of citizenship relations leading to the current policy of devolution and the redefinition of special status will be discussed. |

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| **I-21 (Cimarron)** | **Mythology and Storytelling in Early Childhood Centres** |
| **Lynette Lane**<br>22 Victoria Road<br>Mount Maunganui<br>New Zealand<br>64-7-575-8012<br>64-7-575-6462 (FAX) | As an educator of four-year olds I understand children's natural ability to be in a state of "beingness" at all times. Through storytelling, mythology and creative drama, their thirst for knowledge and understanding of the earth is enhanced. The course motto "The Answers are Within Us" relates to my belief that children become the characters spiritually and physically through stories and drama. We need to keep children's imagination alive through mythology. |

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| **B-5 (Dona Ana)** | **The Community Campus: A Strategy for Community Renewal** |
| **Phil Lane Jr.**, Michael Bopp<br>Four Worlds Centre for Development Learn<br>120B 10th Street N.W.<br>Calgary, Alberta, Canada T2N 1V3<br>(403) 270-8098<br>(403) 270-7945 (FAX)<br>102703,2304@compuserve.com | There is an urgent need for communities and professionals to learn how to work effectively as partners in designing and implementing community-based solutions to the social and economic challenges we are facing. The workshop will introduce the idea of the "Community Campus" as a learning cooperative consisting of community volunteers and agency professionals, and dedicated to a process of mutual learning and action for community improvement. The Community Campus approach brings "real life problems" to the centre of the learning experience and keeps them there. |

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| **B-17 (Apache)** | **The Wheel of Life: A First Nations Perspective on Cross-Cultural Understanding Through Motivation** |
| **Marjorie Lavallee**<br>Saskatchewan Indian Federated College<br>Department of Indian Education<br>Room 118, College West<br>University of Regina<br>Regina, Saskatchewan, Canada S4S OA2<br>(306) 779-6100<br>(306) 779-6116 (FAX) | The workshop will present a model for First Nations Teacher Educators in a cross cultural setting. The model presents a holistic approach, from Native spiritual theories to practical teaching situations. The model also addresses the need to glean practices from our Native traditional settings; to enhance participant understanding; to foster commitment and personal growth; and to examine key concepts, issues and field tested innovations - with a First Nations perspective. |

| **A-19 (Cimarron)** | **Educating Our Youth: Traditional Lore in the Twenty-First Century** |
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| **Pat Lester**, Ruth Simms, Lena Bloxsome<br><br>Nowra Local A.E.C.G. Inc.<br>P.O. Box 987<br>Nowra, New South Wales 2541, Australia<br>61-44-218022<br>61-44-230272 (FAX) | The workshop will be on cultural aspects of the Dhurawal and Eora peoples, drawing on a video and booklet produced by Ruth Simms, based on the oral history, culture and language given to her by her mother. The presentation will feature native foods and bush medicines of the Shoalhaven area of the East Coast of Australia. Artifacts, slides, videos, books and posters will be used to enhance the presentation. |

| **I-11 (Navajo)** | **Oral Tradition and Archaeology** |
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| **Eva Linklater**<br><br>Winnipeg Buntep Centre<br>#201-340 Assiniboine Avenue<br>Winnipeg, Manitoba, Canada R3C OY1<br>(204) 942-8445<br>(204) 942-0643 (FAX) | Traditionally, the archaeological community has been indifferent to First Nations world views and oral traditions as a complement for interpretation of the archaeological record. My underlying thesis is that aboriginal history is recorded in traditional landscape and only through oral traditions can an archaeologist understand the past and the relationship of people to the land. It is also argued that the philosophical basis of a typical archaeological impact assessment cannot address such problems. Rather these projects must become a holistic endeavour, integrating both tangible archaeological remains and Cree traditional history. |

| **A-6 (Santa Ana)** | **Ciulistet: Yup'ik Elders, Teachers and University Researchers Collaborate on Indigenous Curriculum and Pedagogy** |
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| **Jerry Lipka**, Esther Ilutsik, Ciulistet Yup'ik Teachers<br><br>School of Education<br>University of Alaska Fairbanks<br>Fairbanks, Alaska 99775<br>(907) 474-6439<br>(907) 474-5451 (FAX)<br>rfjml@aurora.alaska.edu | We will conduct a workshop aimed at teachers, administrators, and school board members on how the "Ciulistet" has become a long-term collaborative between Yup'ik Elders, teachers, and university research/ curriculum/pedagogy experts. Beyond demonstrating how the group process works, we will present some of the tools (math products) that we have developed. Particularly interesting is the derivation of ways of teaching mathematics from within Yup'ik culture and language, such that it is now possible to teach most of the elementary school curriculum using these Yup'ik based tools. We will demonstrate the uses of these tools drawing upon concepts such as numeration, geometry, and measuring. |

| **H-2 (Santo Domingo)** | **Language Policies for Promotion and Maintenance** |
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| **Pat Locke**<br><br>Consultant<br>P.O. Box 44<br>Mobridge, South Dakota 57601 | Our disappearing indigenous languages must be rescued, promoted and maintained through written education codes that are defined and enacted by indigenous nations or governments. |

| **D-14 (Sandia)** | **Developing and Implementing a Land Based Cultural Program** |
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| **Edith Loring-Baker**, Art Lorin Jr.(Guu Tsagin)<br><br>First Nations Education Services<br>#6A-2475 Mt. Newton X Road<br>Saanichton, B.C., Canada V8M 287<br>(604) 652-7097<br>(604) 652-7039 (FAX) | Aboriginal languages and cultures are land based. Yet, we have been trying to transmit our language and culture within the confines of the four walls of the classroom for the past three decades, to a large degree unsuccessfully. Instead, we must learn how to bring the culture and language alive, utilize elders in a setting that they are comfortable in, and motivate the students in wanting to learn the language and practice their culture. |

| **F-10 (Isleta)** | **Working Together to Build a Wholistic Education System That Reflects the Needs of Our Communities** |
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| **Edith Loring-Baker**, Mary Hayes<br><br>First Nations Education Services<br>#6A-2475 Mt. Newton X Road<br>Saanichton, B.C., Canada V8M 287<br>(604) 652-7097<br>(604) 652-7039 (FAX) | In order to create a wholistic system for our communities, all departments - education, social and economic development, health, housing, capital, maintenance, lands and resources - must start working together. Learn how to create a vision that involves all these departments and provides the needed direction for which a wholistic education system can be developed and implemented in our communities. Participants will outline a wholistic education system that reflects the needs of their own communities. |

| **A-10 (Picuris)** | **Becoming a Post-secondary Institution in an Indigenous Community: Inupiat Perspectives** |
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| **Edna MacLean**, Kathy Itta, Paul Ongtooguk<br><br>Ilisagvik College<br>P.O. Box 7337<br>Barrow, Alaska 99723<br>(907) 852-0280<br>(907) 852-3587 (FAX)<br>ffpco@aurora.alaska.edu | The workshop will consist of three presentations describing different issues associated with the establishment of Ilisagvik College, an Inupiat post-secondary institution funded and controlled by the Inupiat people of the North Slope Borough of Alaska. Included will be a discussion of issues relating to the role of an Inupiat College President, the incorporation of Inupiat values in various aspects of the institution, and the development of an Inupiat-based teacher education program. Opportunity for audience participation and discussion will be provided. |

| **E-5 (Cohiti)** | **Revitalizing the Yup'ik Language Through Bilingual Education** |
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| **Duane Magoon**, Nita Rearden<br><br>Lower Kuskokwim School District<br>Curriculum - Bilingual Department<br>Box 305<br>Bethel, Alaska 99559-0305<br>(907) 543-4849<br>(907) 543-4924 (FAX) | Although Yup'ik is still spoken by the majority of Lower Kuskokwim School District (LKSD) students, there are signs that the heritage language is in danger of dying. To meet this challenge, the LKSD tailors its bilingual education programs to meet the varying needs of its students population, from Yup'ik first-language programs in villages where Yup'ik is dominant, to the two-way and full immersion programs offered in areas where the language is in greatest need of being revitalized |

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| **F-11 (Aztec)** | **Te Puna Rangahau: Centre for Maaori Studies and Research** |
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| **Nanaia C. Mahuta**<br>Centre for Maaori Studies and Research<br>University of Waikato<br>Hamilton, New Zealand | Why are tribal education strategies necessary and what makes those strategies distinct from mainstream education initiatives? These questions form the basis of a presentation concerning the role of education in the preservation of culture, reclaiming of history, the establishment and management of an economic base and significant indigenous development strategies. The Centre for Maaori Studies and Research has tackled the whole issue of Maaori development and the extent to which education is an integral part. This presentation will focus on higher education in the context of a tribal development strategy of the Tainui tribe in New Zealand. |

| **D-15 (Laguna)** | **The Development of a Secondary Education Programme Taught in the Maori Language** |
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| **Wiha Malcolm**<br>Rakaumanga School<br>14 Meyer Place<br>Huntly, New Zealand<br>maor3055@waikato.ac.nz | In 1985, Rakaumanga School inaugurated one of the first Maaori language immersion programmes in a New Zealand public school. In that year, new entrants (5 year olds) entered a Maaori immersion classroom. As that group of children grew up, new immersion classrooms were added until all classes within the school were conducted in Maaori. When the first group of immersion students reached the secondary level, a Maaori immersion secondary unit was added to the school. Throughout the process, Rakaumanga staff have developed virtually all the school's curricula and teaching materials for immersion instruction in the Maaori language. |

| **C-16 (Apache)** | **The Enduring Native Narrative and Community Perceptions of Higher Education** |
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| **Michael Marker**<br>Director, Teacher Education<br>Northwest Indian College<br>2630 Russell<br>Bellingham, Washington 98225<br>(206) 647-9097<br>marker@henson.cc.wwu.edu | First Nations communities typically have negative impressions of the possibilities for academic success at colleges and universities. Narratives from First Nations communities about their schooling history should provide the cornerstone for developing policies directed at Indian students. This workshop will examine two case studies from Western Washington University and offer suggestions for bringing forth the stories which came out of these settings as a means of healing and for informing institutions about the often invisible barriers to the creation of equitable relationships between First Nations communities and universities. |

| **H-12 (Jemez)** | **Attitudes of Teachers of American Indians Toward Culturally Relevant Education** |
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| **Bob Martin**<br>President<br>Haskell Indian Nations University<br>Haskell, Kansas<br>(913) 749-8497<br>(913) 749-8411 (FAX) | The presentation will report on the results of a survey that was recently completed to ascertain the attitudes and perceptions of Bureau of Indian Affairs teachers toward culturally relevant education practices recommended by two recent reports on Indian education: Indian Nations at Risk (1991); and the Final Report of the White House Conference on Indian Education (1992). Both reports concluded that culturally relevant education practices are important for schools serving the American Indian population. The survey reflected various aspects of culturally relevant education. |

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| **D-6 (Dona Ana)** | **When Language is Threatened: Doing the Work of Language Vitalization in Indigenous Communities and Schools** |
| **Teresa L. McCarty**, Galena Sells Dick, Esther Ilutsik, Jerry Lipka, Margaret Peters, Arlene Stairs, Lucille Watahomigie, Akira Yamamoto<br><br>University of Arizona<br>College of Education<br>Department of Language, Reading & Cult.<br>Tucson, Arizona 85721-0069 | This symposium will provide a critical overview of empirical work on language vitalization within indigenous communities and schools. It will address these questions: (1) What is the nature of indigenous language use in distinct community-school contexts? (2) What community-specific language and cultural resources do children bring to school? (3) What strategies have been employed in transforming schools from agents of assimilation to agents of language/culture incorporation? (4) What inroads have been made in reversing the tide of language loss? The symposium brings together educators and researchers from culturally and linguistically diverse communities, and from the fields of anthropology, linguistics and bilingual education. |

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| **A-4 (Navajo)** | **The Achievements in Education for Aboriginals in Remote Outback Areas of Australia** |
| **Maureen McKellar**, Wendy McKellar<br><br>31 North Street<br>Cunnamulla 4490<br>Queensland, Australia<br>61-76-551-172<br>61-76-551-804 (FAX) | This presentation addresses the issues of education within indigenous populations in isolated remote outback towns of Queensland, focusing on several innovative educational programs that have been introduced. These programs have been made available to students and parents in an effort to provide community-wide participation to enhance educational opportunities for indigenous people. The success of these programs are indicated by the high level of self-esteem of students and their parents and the greater aspirations and achievements of students. |

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| **F-3 (Laguna)** | **Toward a Centre for Indigenous Development, Education and Research** |
| **Natascha McNamara**, Margaret Valadian<br><br>Centre for Indigenous Development, Education and Research<br>University of Wollongong<br>Northfields Ave.<br>Wollongong, NSW 2522 Australia<br>61-42-673474<br>61-42-214244 (FAX)<br>m.valadian@uow.edu.au | The presentation will review the issues involved and some of the obstacles encountered in the effort to establish a Centre for Indigenous Development, Education and Research, both within and outside the context of existing tertiary education institutions in Australia. The role and structure of previous Centre structures will be examined, as well as the potential for linkages with Indigenous institutions in other countries for the purpose of establishing international Indigenous degree opportunities that allow students to gain experience in multiple cultural and political contexts. |

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| **E-6 (Jemez)** | **Indigenous Writers and Artists in the Classroom** |
| **Rosalie Medcraft**<br><br>Unit 5, Ondine Court<br>1 Lovett Street, Ulverstone<br>Tasmania 7316, Australia<br>61-04-371563<br>61-02-371566 (FAX) | Indigenous writers have an important and unique role to play in the education of all children, but especially within their own communities. In 1994, Rosalie Medcraft, a Tasmanian Aborigine (Palawa), achieved national recognition through winning the prestigious David Unaipon Award for Aboriginal and Torres Strait Islander writers. She has visited many schools to work with children, encouraging them with stories of her own childhood, some of which are included in her memoir, *The Sausage Tree*. Rosalie will present a talk on her work in classrooms as an indigenous writer. |

| **A-8 (Tesuque)** | **Graduate Education for Indigenous Students at Stanford University** |
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| **Anne Medicine**,<br>Stanford Graduate Students<br><br>Stanford University<br>Stanford, California 94305<br>415-723-2734<br>anne.medicine@forsythe.stanford.edu | The workshop will provide participants with an introduction to the range of academic opportunities and services that are offered at Stanford University for indigenous graduate students from all over the world. Presenters will include graduate students at various stages of their academic studies, reporting on their personal experiences and addressing some of the issues that indigenous students encounter in their pursuit of graduate degrees. |

| **D-16 (Taos)** | **Decolonizing the Mind: Effects of Superimposed Systems on Thinking Processes** |
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| **Anne Medicine**, Gil Ramirez,<br>Stanford Graduate Students<br><br>Stanford University<br>Stanford, California 94305<br>415-723-2734<br>anne.medicine@forsythe.stanford.edu | Native Americans are actively participating in the healing of their communities from the virulent effects of internalized colonization. In this panel, we will discuss questions of representation, and how communities are countering dominant discourses that distort and ignore us. By looking at localized communities, we will discuss strategies to decolonize ourselves. We are working to place indigenous knowledge into the center of discussion as we push dominant frameworks to the periphery. We will be discussing contemporary struggles by Native teachers in Canada, community activists in the United States and Bolivia. The importance of developing a transnational dialogue will be emphasized in discussing decolonization. |

| **A-9 (Sandia)** | **"O Nikaniwuk" (The Scouts): Aboriginal Political Studies at the Children of the Earth High School** |
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| **Joseph Mercredi**<br><br>Children of the Earth High School<br>100 Salter Street<br>Winnipeg, Manitoba, Canada<br>(204) 589-6383 | The presentation/workshop will focus on the development of the Aboriginal Political Studies curriculum at Children of the Earth High School. The curriculum applies the teachings of the Medicine Wheel through concepts such as the four or seven directions, the Seven Traditional Teachings, and the Longhouse, Teepee and Great Circle gatherings to develop individual and community awareness and skills for self-determination and self-government. Methods for integrating traditional knowledge with existing curricula as well as developing specific units will be explored and applied. Workshop participants will develop curriculum frameworks which they can take with them. |

| **E-9 (Taos)** | **Ho'oponopono: Native Hawaiian Peacemaking Process** |
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| **Manu Meyer**, 'Ohana Members<br><br>Harvard Graduate School of Education<br>220 Banks Street #5<br>Cambridge, Massachusetts 02138<br>(617) 441-8739<br>MeyerMa@hugsel.Harvard. Edu | Ho'oponopono is a Native Hawaiian peacemaking process. It means "to set right," and helps bring balance and forgiveness back into the life of our families. Come to learn more about issues of sacred justice via an ancient mediation practice that is placed in the rich context of values, protocol, prayer and healing. |

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| **I-19 (Nambe)** | **The Dilemma of Being a Maori Legal Academic in a Law School Committed to Biculturalism** |
| **Annie Mikaere**<br><br>School of Law<br>University of Waikato<br>Private Bag 3105<br>Hamilton, Aotearoa (New Zealand)<br>64-7-856-2889<br>64-7-838-4417 (FAX) | The particular focus of this presentation is on the difficulties encountered by Maori academic staff in the classroom as we introduce Maori content and a Maori perspective to classes which are made up of both Maori and non-Maori students. By drawing on the experiences of Maori academic staff at Waikato Law School, this presentation explores the irony of Maori staff and students being placed in an intensely vulnerable position by virtue of an avowed institutional commitment to biculturalism. It also begins to seek answers to the question of how legal education might be provided in a way which is beneficial to Maori. |

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| **F-11 (Aztec)** | **The Challenges of Providing Continuing Education Programmes for Maaori** |
| **Martin Mikaere**<br><br>Department of Maori<br>University of Waikato<br>Hamilton, New Zealand | This presentation will set the establishment of the Certificate in Maori Studies within a broader political and social context. It will provide a historical overview of the programme from 1974 to 1996. The discussion will then focus on the years from 1990 to 1996. Of particular interest during this period is the noticeable decline in student enrollments. An investigation into and analysis of the reasons for the decline will be presented, together with a discussion on the future direction of the programme. |

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| **B-6 (Santa Ana)** | **Implementing a Paradigm Shift in What is to Count as Maori Education** |
| **Sonny Mikaere**<br><br>Wanganui Reg. Community Polytechnic<br>Campbell Street<br>Private Bag 3020<br>Wanganui, New Zealand<br>64 6 345-0997<br>64 6 345-2263 (FAX) | In 1990, the parents, caregivers and Board of Trustees of a mainstream primary school, with the approval of the local tribal family, decided to change the imposed curriculum and pedagogical processes from the cultural milieu of the dominant society, to incoprorate ways that focused on the traditional world of the Maori as the driving force of all learning. With indigenous people's knowledge, values and institutions being central to all learning, they began an education initiative that has seen the progressive development of a new kind of curriculum framework, learning management structure and methodology and assessment processes. Moving through the continuum from bilingualism to total immersion, it is the intention of this presentation to discuss the various stages of development from the theoretical to the practical, the continuous challenges encountered, and the positive outcomes achieved, all within the context of a "mainstream" school system. |

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| **E-3 (Aztec)** | **Te Tari Maaori: Department of Maori** |
| **Wharehuia Milroy**<br><br>Department of Maori<br>University of Waikato<br>Hamilton, New Zealand | Academic programmes offered by Te Tari Maaori are based on traditional Maaori culture and language. This presentation will describe the cultural context of teaching and learning at Te Whare Waananga o Waikato (University of Waikato). |

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| **I-14 (Santo Domingo)** | **The Peoples Way: Native Anthropologists Doing Anthropology in Their Own Tribal Setting** |
| **Nancy Marie Mithlo**<br>Rt. 10, Box 94-D<br>Santa Fe, New Mexico 87501<br>(505) 471-8900<br>(505) 473-2767 (FAX) | Is there a proper way for a native anthropologist to "do" anthropology in his or her own tribal settings? The author explores how breaking taboos such as acting authoritatively with elders and telling others what to do in their own home can affect the established ethical paradigms of anthropological research. While no simple formula exists for conducting research on your own group, some suggestions are offered based on work with the Fort Sill Chiricahua Warm Springs Apache Tribe of Oklahoma. |

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| **H-3 (Zia)** | **Monitoring an Indigenous (Maori) Teacher Training Programme** |
| **Whare Te Moana**<br>2 Scott Avenue<br>Otaki<br>New Zealand | The presenter has for the past two years been the national monitor for the Te Rangakura teacher training programme which is offered in Aotearoa (New Zealand) within a partnership arrangement between iwi (a tribal group) and a state institution, the Wanganui Regional Community Polytechnic (a technical institute). The teacher training course is designed by Maori to cater for Maori students of all ages and is delivered by Maori. The presenter's role in the programme is to oversee consistency of delivery of the programme at the numerous sites where the programme is offered. He also evaluates the progress that students make throughout the three-year course. His workshop will describe the programme focusing in particular on his multiple roles as a monitor, evaluator, advisor, elder and moderator. |

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| **C-1 (Aztec)** | **The View from Akwasasne** |
| **John Mohawk**<br>Seneca, New York | The presenter will offer observations based on his many years as an observer and writer in the Native American scene throughout the U.S., including publication of the national Indian newsletter, *Akwasasne Notes*. |

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| **A-7 (Ruidoso)** | **Dropping the Mask: The Way that Employment Orientated Literacy and Aboriginal Language Use Works Both Ways** |
| **Dominie Monfries-Purins,**<br>Akaltye Centre Staff and Students<br>Akaltye Centre<br>Centralian College<br>Grevillia Drive, Alice Springs<br>Northern Territory, Australia 0870<br>dominiep@ozemail.com.au | We have four presenters who work as a team. Two are traditional Arrentre women who pose questions to the audience asking how can you understand me if I can't understand you? Our coordinator then seeks to illustrate the use of the customisation of relevant curriculum documents - asking the audience to participate in different scenarios that lend themselves to literacy evaluation. Finally our Aboriginal teacher leads the audience through a participation group, seeking to show that curriculum needs to be both contextualized and culturally appropriate for education to be not only successful, but also relevant. |

| **H-16 (Navajo)** | **Technology and Native Education: Southwestern Indian Polytechnic Institute - A National Indian Community College** |
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| **Valerie Montoya**, SIPI Faculty and Student Panel<br><br>Southwestern Indian Polytechnic Institute<br>Albuquerque, New Mexico 87131<br>(505) 897-5336<br>(505) 897-5713 (FAX) | Increases in technology-related industries will result in a growing demand for engineers, scientists, computer specialists, technicians and other workers who are directly involved in the development and utilization of technologically advanced equipment and processes. Yet American Indians and Alaska Natives are still under-represented in these fields. A panel of SIPI faculty and students will discuss how they are seeking to rectify this imbalance through science and math enrichment and tutoring, extensive academic and career counseling, and long-term community/school outreach. The discussion will include a history of SIPI, current programs and future directions. |

| **K-11 (Taos)** | **Culture, Cultural Sensitivity, Acceptance and Oppression** |
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| **Rose Moore**<br><br>Cultural Resources, P.O. Box 9261<br>Santa Fe, New Mexico 87504<br>(505) 465-1126<br>(505) 266-9221<br>2barosig@swcp.com | The workshop will address a broad range of issues professionals face in providing services to people in treatment therapy and other areas of social services. The workshop is designed to give participants in-depth knowledge through hands-on discussion of issues and open sharing of professional experience and feedback. Topics include culture, cultural sensitivity, cultural acceptance and inclusion, and cultural oppression. |

| **J-20 (Cimarron)** | **Standing Tall: Maori Sovereignty in Education** |
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| **Colleen Morehu**, Lesley Rameka<br><br>Early Childhood Development Unit<br>P.O. Box 8454<br>Symonds Street<br>Auckland, New Zealand<br>64-9-377-8072 | Presenters will contrast actual Maori sovereignty in education with a psuedo model based on personal life experiences in Te Kohanga Reo and Kura Kaupapa Maori over the last ten years. We will then put forward proposals intended to break down the male hegemonic hierarchy operating in our educational institutions, thus opening the way for change. We will highlight that within those changes our institutional environments can accommodate culturally appropriate environments and practices. |

| **I-12 (Aztec)** | **Issues for Maori Tertiary Students in Mainstream Institutions and Learning Support Provision** |
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| **Andrea Morrison**<br><br>UNITEC Institute of Technology<br>Private Bag 92-025<br>Auckland, New Zealand<br>amorrison@unitec.ac.nz | For Maori (First Nation New Zealanders), the barriers to becoming a tertiary student are many. Once Maori have enrolled, they face additional barriers to remain in tertiary study and finish a course successfully. I will look at the barriers and issues for Maori students in study and the strategies being used by Maori lecturers, tutors and support staff towards supporting Maori students. |

| **I-10 (Acoma)** | **An Indigenous Leadership Project** |
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| **L. A. Napier**<br><br>University of Colorado at Denver<br>Campus Box 106<br>P.O. Box 173364<br>Denver, CO 80217-3364<br>(303) 556-4490<br>(303) 556-4479 (FAX) | The Indigenous Leadership Project, a three-year study, has as its purpose to contribute a pluralistic perspective to leadership theory. Phase One examines the various methodological approaches for studying leadership. Phase Two is the participant identification and interviewing phase. In Phase Three the findings will be presented via publications and film. |

| **J-5 (Picuris)** | **Storyteller-in-Residence (STIR): A First for Canada** |
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| **Joseph Naytowhow**<br><br>Storyteller-in-Residence<br>Meadow Lake Tribal Council<br>Saskatchewan, Canada<br>(306) 236-5654<br>(306) 236-4574 (FAX) | Throughout history, Indigenous people all over the world have their storytellers that keep myth, history and traditional teachings alive within the community. Since the fall of 1995, the Meadow Lake Tribal Council has had a Storyteller-in-Residence as a result of developing a partnership with the Saskatchewan Writers Guild. In supplementing the educational curriculum with the support of a Storyteller-in-Residence, we feel that the bridge between school and community is being strengthened. Be prepared to hear a story or two. |

| **C-17 (Zuni)** | **Perceptions of Cultural Identity Among Prince Albert SUNTEP Students** |
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| **Kathy Nelson**<br><br>Extension and Northern Operations<br>Saskatchewan Indian Federated College<br>25 - 11th Street East<br>Prince Albert, Saskatchewan<br>Canada S6V 0Z8<br>(306) 763-0066<br>(306) 764-3511 (FAX) | The presentation will report on a study of students enrolled in the Saskatchewan Urban Native Teacher Education Program in Prince Albert, Saskatchewan. The study focused on student's perception of their cultural identity and its role in their aspirations as teachers. The study was recently completed as a master's thesis at the University of Saskatchewan. |

| **E-11 (Ruidoso)** | **A Three-year Curricular Enhanced First Nations Studies Program** |
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| **David Nickoli**<br><br>General Delivery<br>Merritt, B.C., Canada VOK 2B0<br>(604) 378-8186 (home)<br>(604) 378-9261 (office)<br>(604) 378-9212 (FAX) | For several years a rural Native Band school has been successfully offering its students an opportunity to increase their awareness of their culture, traditions and heritage through an experience-based outdoor program. The three-year-cycle curriculum involves Ethnobotany, Living with the Land (Camping and Hunting), and Fisheries. Each of these components is presented over the course of a school year, with field trips held during the autumn and spring. The program is supplemented by a fully-integrated interdisciplinary cultural component. Increased community involvement in this and other school programs has resulted. The complete program exceeds the requirements for the recently established British Columbia Ministry of Education First Nations Studies program and permits students to learn their culture through experience in Native ways. |

| **F-4 (Galisteo)** | ***Akom*: A Traditional Sacred Dance from Ghana, Africa** |
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| **Nana Kwaku Ofori**<br><br>c/o Postmaster, Jamasi-Asante<br>Ghana, West Africa (or)<br>c/o Nana Kofi Asiedu Ofori<br>2000 M St. NW, Suite 400<br>Washington, D.C. 20036<br>(202) 331-4265<br>(202) 296-8841 (FAX)<br>tony_pharr.parti@ecunet.org | Nana Kwaku Ofori, a traditional Akan priest of the Asante people in Ghana, Africa, will perform an *Akom*, a traditional sacred dance, reflecting the traditional forms of worship that have survived the efforts of mainstream colonial society to reshape the culture of their Ghanian subjects to adopt Christian icons and practices. The *Akom* will also be performed during one of the evening cultural events of the Conference. |

| **A-11 (Galisteo)** | **Efforts to Document and Validate Traditional Forms of Worship Among the Asante People of Ghana, Africa** |
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| **Nana Kwaku Ofori**, Nana Kwesi Oppong, Nana Kofi Ofori, Kwasi Appiah, Kwasi Odaaku<br><br>c/o Postmaster, Jamasi-Asante<br>Ghana, West Africa (or)<br>c/o Nana Kofi Asiedu Ofori<br>2000 M St. NW, Suite 400<br>Washington, D.C. 20036<br>(202) 331-4265<br>(202) 296-8841 (FAX)<br>tony_pharr.parti@ecunet.org | As a traditional Akan priest, Nana Kwaku Ofori can provide valuable insights and lessons on how religious hegemony (promoted by colonial era missionaries) weakens the cultural integrity of indigenous societies. Equally important, he is prepared to describe efforts under way to document the historical contributions of the traditional shrines of Ghana and their significance to the nation's future. Nana Ofori has established a research museum - the Archival Center for Asante Traditional Shrines. Still under construction, the Archival Center is an effort by Ghanaians to research and interpret their own history. The workshop will be structured to encourage an exchange of information with elders and priests from other traditions in the audience. |

| **F-17 (Nambe)** | **Developing Maori Educational Units in Tourism** |
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| **Owen J. Ormsby**<br><br>Executive Director<br>Maori Tourism Development Board<br>P.O. Box 46-059<br>Herne Bay, Auckland, New Zealand<br>64-9-307-9999, ext. 6062<br>64-9-307-9969 (FAX) | This presentation will discuss the Maori Tourism Development Board's progress in education to uplift the professional profile of indigenous Maori and Polynesian students in Tourism Training. The Board has designed and developed Maori educational units in Tourism for respective Polytechnic and Educational Maori Training Institutes. |

| **D-21 (Zia)** | ***Lokahi pono Au:* I Am Well Balanced, and Where Does the Road Begin? It Begins With You** |
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| **Hinano M. Paleka**<br><br>Kamehameha Schools<br>1887 Makuakane St.<br>Honolulu, Hawaii 96817<br>(808) 842-4682, ext. 8715<br>(808) 842-8420 (FAX) | This session will address two topics. The first will be a discussion on how to maintain one's own cultural values when western values are imposed upon indigenous people. This will include exploring ways to attain a balance while fusing one's indigenous values with western values, and some of the negative and positive effects of doing so. The second part of the discussion will focus on ways of building a positive relationship with people who have a world view different from your own. This will include ways to influence and change people's world views and explore your own world view, as well as ways to affect change in the community relating to education. |

| **G-21 (Ruidoso)** | **How to Make Your Educational Program Culturally Sensitive** |
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| **Hinano M. Paleka**<br><br>Kamehameha Schools<br>1887 Makuakane St.<br>Honolulu, Hawaii 96817<br>(808) 842-4682, ext. 8715<br>(808) 842-8420 (FAX) | Discussion will focus on the planning of educational programs as they relate to the learning process of children of different indigenous backgrounds. Consider various models of learning that may be more appropriate and relevant to indigenous people, including fusing in the language, the spirituality of the child, and the cultural values and practices in the learning process. Look at ways to make the child more comfortable in learning outside the home, and discuss ways to evaluate the program and determine if it is meeting its goals and objectives. |

| **F-18 (Tesuque)** | **Nitasksinimatstohkatopi'wa Apatohsi Piikaniipohsiin: How We Teach the North Peigan Langauge** |
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| **Bernadette Pard**, Gayle Strikes-With-a-Gun, Rosaline Crow-Shoe, Jacqueline Big-Bull<br><br>Peigan Board of Education<br>Peigan Reserve<br>Alberta, Canada<br>(403) 965-3713 (FAX) | The purpose of this presentation is to present the three levels of instruction currently being implemented by the Blackfoot Language Instructors at Napi's Playground Elementary School on the Peigan Reserve in Southern Alberta, Canada. Teaching techniques and methods will be demonstrated using pictures, videos and curriculum materials. Various aspects of motivational strategies to encourage students to use the Blackfoot language as a means of communication will be presented. |

| **G-22 (Ballroom A)** | **Taking Control of Maori Education** |
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| **Laures Park**, Bill Hamilton<br><br>NZEI-Te Riu Roa<br>P.O. Box 466, Wellington<br>Aotearoa (New Zealand)<br>64-4-382-2721<br>64-4-384-2339 (FAX) | The workshop will report on the findings of a 1995 national symposium on Maori education sponsored by the New Zealand Educational Institute, and featuring Maori in all sectors of education. The symposium arrived at a consensus that Maori control over Maori education is the most important factor in closing the educational achievement gap with non-Maori. We will attempt to use the workshop for the organisation and mobilisation of indigenous peoples to help us achieve our shared aim of indigenous control of education. |

| **F-11 (Aztec)** | **Te Tiimatanga Hoou: The New Beginning** |
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| **Hapai Park**<br><br>Te Tiimatanga Hoou<br>School of Maori and Pacific Development<br>University of Waikato<br>Hamilton, New Zealand | This will be a multimedia presentation wherein Te Tiimatanga Hoou will be discussed. Te Tiimatanga Hoou is a successful educational programme designed specifically for Maaori people who have not had access to University through the usual channels. The Tiimatanga Hoou programme provides a context for Maaori people which acknowledges, validates and strengthens their identity as Maaori. The aim of the programme is to equip Maaori people with confidence, skills and knowledge so they are able to boldly go where few Maaori have ventured, that is to University - a non-Maaori institution. The history, philosophies, success and vision of the programme will be discussed. |

| **G-19 (Zuni)** | **Video and Music Productions Promoting Maori People, Language and Learning** |
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| **Rangi Parker**<br>Rangimoana Productions Ltd.<br>P.O. Box 15115<br>Hamilton, New Zealand<br>64-7-847-1884<br>64-7-847-1594 (FAX) | The workshop will provide participants with a demonstration of the video and music productions that have been prepared by Rangimoana Productions to promote awareness of Maori people, language and learning. Examples of the materials will be included in the presentation, and copies will be available for purchase by conference participants. |

| **J-15 (Tesuque)** | ***He Hua Iki; A He Pua Mohala* (A Small Fruit and a Blossoming Flower)** |
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| **Hana Pau,** K. Nani Maioho Kawa`a<br>Kamehameha Schools<br>1887 Makuakane St.<br>Honolulu, Hawaii 96817<br>(808) 842-8715<br>(808) 842-8420 (FAX) | Presenters will share Hawaiian language, culture and traditions that have been integrated in curriculum design to focus on the `ohana (family) as the child's first teachers in life. This will be done by presenting the KAPA (quilt) project of the Parent Educational Services of the Kamehameha Schools Bishop Estate. |

| **E-19 (Galisteo)** | **Educational Evaluation: A Maaori Perspective** |
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| **Wally Penetito**<br>Wellington College of Education<br>P.O. Box 17-310<br>Wellington, New Zealand<br>64-4-476-1036<br>64-4-476-1023 (FAX)<br>wally.penetito@wce.ac.nz | The presentation will outline the work of the three New Zealand government departments with special reference to Maaori education reform initiatives between 1989 and 1995: the Education Review Office to ensure accountability; the Ministry of Education to ensure outcomes orientation, and the New Zealand Qualifications Authority to ensure universal standards. Educational evaluation will be elaborated as a specific case study in order to judge the degree of fit/mis-fit between Maaori "principles of evaluation" and the education reform's strategic directions. |

| **A-15 (Apache)** | **A Case for a Maaori Confederation of Teacher Education Providers** |
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| **Wally Penetito,** Whare Te Moana, Pem Bird, Sonny Mikaere<br>Wellington College of Education<br>P.O. Box 17-310<br>Wellington, New Zealand<br>64-4-476-1036<br>64-4-476-1023 (FAX)<br>wally.penetito@wce.ac.nz | Maaori teachers fall out of the system, are pushed out of the system, struggle to survive in the system, and exhale in the system because the system is unsympathetic to Maaori values and Maaori ways of operating. This presentation argues for the truth of this statement and discusses the setting up of a parallel Maaori education system as an antidote to Maaori under-achievement and the inherent problems of full participation by Maaori in a Pakeha (European) dominant education system. Teacher education is used as a case study to illustrate systemic responses to Maaori initiatives. |

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| **C-7 (Isleta)** | **A Nutrition Education Programme for Maori: A Tribal/Community Development Model in New Zealand** |
| **Hiki Pihema**<br><br>P.O. Box 847<br>Gisborne, New Zealand<br>64-6-867 8890<br>64-6-867 8208 (FAX) | This presentation backgrounds the development in 1995 of a three year community nutrition education programme that is being piloted by two tribal authorities: Te Runanga o Ngati Porou and Te Runanga o Turanganui a Kiwa, and the Public Health Unit of a crown health enterprise, Tairawhiti Healthcare Ltd. The design and implementation occurs within a tribal development model, thereby enhancing the acceptability of the programme and its outcomes for people from these two tribes. Discussion will include the setting up of the programme and its development and delivery during year one. Examples will illustrate the whanau, hapu and iwi (family, sub-tribe and tribal) focus of the programme. |

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| **G-9 (Isleta)** | **Aboriginal Traditional Inclusion in Contemporary Classrooms** |
| **Sheila Pocha**<br><br>916 Avenue L North<br>Saskatoon, Saskatchewan<br>Canada S7L 2R6<br>(306) 665-3806<br>(306) 664-6867 (FAX) | This session will provide participants with an opportunity to experience and discuss (through a talking circle as a shared learning style) the importance of integrated First Nations curriculum content and methods/activities that validate the cultural identity for First Nations learners. Participants may also take cultural ideas back to the classroom through a video presentation and cultural art activity. |

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| **J-13 (Jemez)** | **Reclaiming Traditions: Framing a Family Centered Approach to Disability Through Native American Communities** |
| **Philip H. Printz, Eric Jolly**<br><br>Education Development Center, Inc.<br>55 Chapel St.<br>Newton, Massachusetts 02160<br>(617) 969-7100<br>(617) 969-3440 (FAX)<br>pprintz@edc.org | This workshop will help participants identify critical issues related to family centered practice in serving children with disabilities. Examined from the framework of a Native American community, we will use such methods as storytelling and cases to illustrate key principles. Throughout the workshop, participants will be invited to share their knowledge, expand the list of critical principles, and examine how they can incorporate these principles into their everyday practice. |

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| **B-14 (Ruidoso)** | **Patterns that Connect: Developing New Relationships Between "Western" and Indigenous Higher Education Institutions** |
| **Laurin Raiken**, Harriett Skye<br><br>New York University<br>Gallatin School of Individualized Study<br>715 Broadway<br>New York, NY 10003-6806 | This discussion is designed to offer a description of an experimental, interdisciplinary college housed in a major, private American University, and to ask what lessons for the future we can learn from the recent undergraduate and graduate education of Native American students at the Gallatin School of Individualized Study of New York University. |

| **I-20 (Galestio)** | **The Power of Native Myths and Legends: Using the Oral Tradition to Develop Self-Esteem** |
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| **Gerry RainingBird**<br><br>Northwest Portland Area Indian Health Bd.<br>Project Red Talon<br>520 S.W. Harrison Street, Suite 335<br>Portland, Oregon 97201<br>(503) 228-4185<br>(503) 228-8182 (FAX)<br>gerry@npaihb.org | This presentation involves the discussion of the importance of traditional storytelling and the role of the oral tradition in the development of positive self-images among young Indian people. The workshop outlines the necessity of mythmaking and legend telling, the cultural concepts that are inherent in every story, and how all of our experiences impact how we see the world and our special place within it. The presenter will demonstrate and share several stories that can be used in teaching the value of all living things. Participants will also have an opportunity to share their own stories and create a sense of confidence in their own storymaking in a fun, humorous and non-threatening setting. |

| **A-13 (Zia)** | **Culturally Appropriate Early Childhood Education for Maori** |
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| **Lesley Rameka**, Colleen Morehu<br><br>Early Childhood Development Unit<br>P.O. Box 8454<br>Symonds Street<br>Auckland, New Zealand<br>64-9-377-8072 | Presenters will explore an initiative established by Maori to retain and revive the Maori language and culture: "Te Kohango Reo" (Maori Language Nest). The workshop will be based on presenters personal life experiences in TKR and will cover pedagogy, environment, philosophy, medium of instruction, curriculum and further devlopments since its inception in 1982. Attention will also be given to examining the Maori section of the New Zealand Early Childhood Curriculum Guidelines and explore ways of incorporating it into early childhood settings within Aotearoa. |

| **I-3 (Isleta)** | **Discipline vs. Respect: An Indigenous Perspective** |
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| **David Rattray**<br><br>School District No. 87<br>General Delivery<br>Dease Lake, B.C., Canada VOC 1LO<br>(604) 771-4440<br>(604) 771-4441 (FAX) | We explore a Native world-view when it is healthy and when it is dysfunctional. We also explore the "mainstream" world-view. We then look at how these world-views clash and cause problems for students who do not understand how they work. Discipline comes from external sources. Respect comes from within. We can combine the two world-views to create a positive learning experience for Native students. We explore the paradigm shift required when teaching from a "student centered" vs. an "almost student centered" view point. We go on to study some of the necessary components of a respect policy that honors Native values. |

| **H-5 (Sandia)** | **Toward a Yup'ik World View** |
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| **Nita Rearden**, Duane Magoon<br><br>Lower Kuskokwim School District<br>Curriculum - Bilingual Department<br>Box 305<br>Bethel, Alaska 99559-0305<br>(907) 543-4849<br>(907) 543-4924 (FAX) | The Lower Kuskokwim School District is currently involved in redesigning its K-12 curricula to not only meet new state/national goals, but to reflect the local (indigenous) Yup'ik culture. Through reciprocal agreements with other circumpolar indigenous school districts, materials are being developed and printed cooperatively, curricula are being reshaped to reflect northern, indigenous themes and values, and workshops drawing from recognized experts in the fields of northern and bilingual education are being offered to district employees. Samples of materials and locally-developed curricula will be shared. Both successes and challenges will be presented. |

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| **F-16 (Dona Ana)** | **Indigenous Higher Education at Southern Cross University Through the College of Indigenous Australian Peoples** |
| **Kevie Reed**, Phillip Falk, C'zarke Maza, Josie Atkinson, Lyn Ramsay, Noel Blomeley<br><br>Gungil Jindibah Centre/<br>College of Indigenous Australian Peoples<br>Southern Cross University<br>P.O. Box 157, Lismore<br>New South Wales 2480, Australia<br>61-66-203955<br>61-66-203958 (FAX) | In 1997, the Gungil Lindibah Centre will become the College of Indigenous Australian Peoples. The present programs that are offered include: Associate Degree in Health Science (Aboriginal Health and Community Development), Associate Degree in Law (Aboriginal Paralegal Studies) and Tertiary Foundation Course for Indigenous Australians. The Bachelor of Indigenous Studies will be implemented in 1997. This will combine the expertise of various relevant Schools and the College to produce a unique tertiary qualification appropriate for Indigenous Australians. Within this, we have developed local and regional studies of Bundjalung culture and the neighbouring nations of people. The course will include an international indigenous unit, which will be primarily presented by an indigenous academic who has been employed from overseas as an academic-in-residence. |

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| **E-3 (Aztec)**<br>**F-11 (Aztec)** | **The School of Maaori and Pacific Development, University of Waikato** |
| **Tamati M. Reedy**, Wharehuia Milroy, Martin Mikaere, Nanaia C. Mahuta, Hapai Park<br><br>School of Maaori and Pacific Development<br>University of Waikato<br>Hamilton, New Zealand<br>maor3055@waikato.ac.nz | This presentation will discuss the following topics: (1) The plans of the School of Maaori and Pacific Development in developing indigenous perspectives in Aotearoa (New Zealand), the Pacific and the wider global setting on theory and practice of development derived from Maori historical experiences. (2) The current status of the School of Maaori and Pacific Development within the context of Aotearoa's tertiary educational development, programmes current and future. |

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| **A-17 (Jemez)** | **Stabilizing Indigenous Languages** |
| **Jon Reyhner**<br><br>Northern Arizona University<br>Flagstaff, AZ 86011-5774<br>(520) 523-2611<br>jon.reyhner@nau.edu | The workshop will present the findings of a symposium on "Stabilizing Indigenous Languages," held in Nov., 1994 and May, 1995 in Flagstaff, Arizona, sponsored by the Office of Bilingual Education and Minority Language Affairs. Copies of the monograph by the same title that was published as a result of the symposium will be distributed to workshop participants free of charge. |

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| **B-7 (Acoma)** | **Tools for an Indigenist Research Methodology: A Narungga Perspective** |
| **Lester Rigney**<br><br>Lecturer/Indigenous Academic Advisor<br>Yunggorendi Aboriginal &Torres Strait Islander Programme<br>Flinders University of South Australia<br>GPO Box 2100<br>Adelaide 5001, Australia<br>61-08-201-3033<br>61-08-201-3935 (FAX) | Methodological research frameworks are a feature of postgraduate degrees that are problematic for indigenous researchers. Some indigenous researchers are skeptical of ethnocentric and monocultural based methodologies with good cause. This presentation will outline a rationale for an Indigenist research methodology through an analysis of racism and indigenous liberation struggle. It will focus on the key tools and elements that make up an Indigenist research methodology that is culturally sensitive and liberating in orientation. |

| **B-19 (Zuni)** | **Aboriginal Early Childhood Curriculum and Materials** |
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| **Rosalie Riley**, Veronica Dobson<br><br>Intelyape-lyape Akaltye<br>P.O. Box 2363<br>Alice Springs, Northern Territory<br>Australia 0871<br>61-89-525633<br>61-89-523541 (FAX) | The workshop will report on an Aboriginal early childhood curriculum and materials development project that has been established for indigenous children in the Central Australia region. Presenters will display materials they have developed and demonstrate their use. |

| **E-12 (Picuris)** | **Minimbah: Place of Learning** |
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| **Dianne Roberts**, Kathy Watson<br><br>Aboriginal Director<br>Minimbah Primary School, Armidale<br>New South Wales 2351, Australia<br>61-067-73-3842<br>61-067-73-3878 (FAX)<br>kwatson@metz.une.edu.au | We will describe our experience designing a culturally appropriate Place of Learning for local Aboriginal Children. The main focus for designing a culturally appropriate environment has been the shift from a hierarchical structure, where the Director took all of the responsibility, to a participatory structure where responsibilities are delegated and shared. This vision aims to inter-relate the spheres of home, school and community with Minimbah at the centre. |

| **B-18 (Navajo)** | **The Evolvement of Maori Education in a Predominantly White School** |
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| **Mihi Roberts**, Aroha Huaki<br><br>Forest Lake School<br>Storey Avenue<br>Hamilton, New Zealand<br>64 7 849 2256 (Ph/FAX) | This presentation will discuss the evolvement of my school from a middle class monocultural school to where it is today, 17 years on. Initially the indigenous content was about 10%. At present 51% are children of Maori descent. The philosophy of the school is based on Te Wheke Waiora, which embodies total well-being. We have three strands functioning successfully in my school: Enrichment; Partial Immersion; and Total Immersion. A long-term development plan has been in place for 14 years, involving property, personnel and curriculum. |

| **J-14 (Taos)** | **Koori Open Door Education: A Working Partnership in Indigenous Education** |
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| **Markham John Rose**, Stephen Alder, Mary Atkinson, KODE Representatives<br><br>Koori Open Door Education<br>Glenroy Campus,<br>Melbourne 3046<br>Australia<br>61 03 436 7515 (FAX) | The workshop will describe the Koori Open Door Education (KODE) project, which is just over twelve months old and has already done much in improving the delivery of Aboriginal education. Sponsored by the Victorian Aboriginal Education Association in conjunction with the Directorate of Schools Education and Enmaraleek Association Inc., the KODE project is implemented and managed by Koori with the local Koori culture as an integral element of the curriculum. |

| **H-4 (Tesuque)** | **Nurturing a Sense of Place: The Role of Ethnobiology in Environmental Education** |
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| **Janice Rosenberg**, Jacquie Kahn, Elena Chavarria<br><br>The University of Arizona<br>c/o Yassin<br>3900 N. Calle Casita<br>Tucson, Arizona 85718<br>(520) 622-4002 or 577-3943<br>(520) 622-0177 FAX | Both folk and scientific knowledge have much to contribute to our understanding and appreciation of nature. They need not be contradictory either; viewed as different "ways of knowing," the two perspectives complement each other and allow for a wider range of possibilities. This presentation addresses ways in which both intellectual traditions can be combined in environmental education curricula through the incorporation of processes of learning as well as specific content material. The "Animalitos" curriculum project that I developed for the Seri Indian schools in Punta Chueca and El Desemboque, Mexico, will be highlighted. |

| **D-18 (Galisteo)** | **The Strelley Community School Nyangamarta Language and Cultural Maintenance Program** |
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| **Richard Routh**<br><br>Kurongkurl Katitjin<br>School of Indigenous Australian Studies<br>Edith Cowan University<br>Robertson Drive, Bunbury<br>Western Australia 8230<br>61-97-807-735<br>61-97-216-994 (FAX) | For twenty years, a bi-lingual program has operated at Strelley Community School in the remote Pilbara desert region in the Northwest of Western Australia. Richard Routh was the principal of the school from 1993-94 and was responsible for the development of the schools's curriculum. The strategies developed to enhance the vernacular program will be reviewed: focal activities to enrich students understanding of history, language and culture during field excursions to significant sites; academic work in publishing at the Literature Production Centre; video and CD-ROM production; use of computer technology; and oral history. The role of the tribal elders in conducting language education will be emphasized. A video in Nyangumarta language will illustrate this presentation as well as samples of books produced. |

| **D-2 (Zuni)** | **Exchange of Curriculum in Indigenous Education** |
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| **Jennifer Sabbioni**, Caren Farmer<br><br>Edith Cowan University<br>Mount Lawley Campus<br>2 Bradford Street<br>Mount Lawley, Western Australia 8050<br>61-09-3706318<br>61-09-3702910 (FAX)<br>jsabbioni@stingray.ac.cowan.edu.au | The workshop will provide an opportunity to share curriculum ideas that address the utilization of indigenous culture as a foundation for what we teach and how we teach it. Participants will be invited to share their own experiences with developing curriculum that is appropriate for indigenous education. |

| **E-13 (Santa Ana)** | **Indigenous Teacher Education Programs and Initiatives** |
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| **Gregory Schaaf**<br><br>Center for Indigenous Arts & Culture<br>Santa Fe, New Mexico 87501<br>(505) 473-5375<br>(505) 982-5029 (FAX) | The presentation will examine the approaches utilized by teacher education programs and initiatives aimed at preparing indigenous people as teachers in their own schools. |

| **A-1 (Taos)** | **Southwest Indian Curricula: Visions for the 21st Century** |
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| **Gregory Schaaf**, Gregory Cajete, Joyce Begay-Foss, Mary Jiron-Belgarde<br><br>Center for Indigenous Arts & Culture<br>Santa Fe, New Mexico 87501<br>(505) 473-5375<br>(505) 982-5029 (FAX) | After centuries of educational assimilation programs, Southwest Indian educators are reversing the process by developing curricula designed to restore traditional cultures. Ancient clan traditions are being respected. Origin and migration accounts are reviving original teachings. Language studies are in development. Endangered cultural art forms are being addressed. Cultural repatriation is in motion. Environmental and cultural perspectives are being harmonized. Agricultural projects feature seed saving programs. Chronologies of oral and written histories are being compiled. CD-Rom storage systems are in development. Together, visions for future Southwest Indian Curricula are growing in a dynamic and creative process. |

| **H-17 (Laguna)** | **'Two-way' Management Education in Central Australia** |
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| **Evelyn Schaber**<br><br>Head, Management Training<br>Institute for Aboriginal Development<br>Alice Springe<br>Central Australia<br>61 089 511 393<br>61 089 531 884 (FAX) | This presentation will provide a description of the "two-way" management course at the Institute for Aboriginal Development, an educational initiative aimed at meeting unique needs of Aboriginal people in managing their organisations and community enterprises committed to cultural identity and physical well-being. Will include presentation of course structure, content and delivery, discussion of issues and hopes for the future. |

| **D-17 (Santo Domingo)** | **Rural Human Services Program: A Collaborative Model for Training Indigenous Human Service Workers in Rural Alaska** |
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| **Janet Schichnes**, Geraldine Charlie, Virginia Moore, Wally Gust<br><br>Rural Human Services Program<br>Box 756720, Interior-Aleutians Campus<br>University of Alaska Fairbanks<br>Fairbanks, Alaska 99775<br>(907) 474-5440<br>(907) 474-5208 (FAX)<br>ffjcs@aurora.alaska.edu | The Rural Human Service Systems Project is a statewide, collaborative effort to train and employ village residents as generalist human service workers in their own communities. This panel will describe the Rural Human Services Program from the perspectives of the various collaborators (university, state and grass-roots) and will include elders and students. The panel will explore the successes, tensions, and accommodations which have been made by all partners. |

| **F-12 (Jemez)** | **The Role of Indigenous Women in Primary Education, Traditional Educational Practices and Design of Culturally Appropriate Curriculum** |
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| **Beatriz Schulthess**<br><br>Coordinator<br>Indigenous Peoples Programme<br>Costa Rica<br>bshulth@terra.ecouncil.ac.cr | The Indigenous Peoples Programme works with grass-roots organizations in Costa Rica, focusing on spirituality and biological diversity. The workshop will address the role of Indigenous women in primary education, including traditional educational practices and the design of culturally appropriate curriculum. These issues among others were advocated by Indigenous women during the process which led to the 4th World Conference of Women, held in Beijing, China in September, 1995. |

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| **I-4 (Tesuque)** | **Factors Which Contribute to Success for Maori Women in Education** |
| **Rachael Selby**<br><br>2 Scott Avenue<br>Otaki<br>New Zealand<br>r.a.selby@massey.ac.nz | The presenter recently completed a three-year study examining the factors which contributed to success in education for six Maori women. They had all been students at a Maori girls' Anglican Boarding School in Auckland, New Zealand in 1961. Today they are educators, role models, decision makers and students themselves as mothers and grandmothers. Maori women remain under-represented in New Zealand's tertiary institutions. Many have lost their tribal links. This presentation will report on the research and discuss the themes which have emerged as success factors for this group of women. |

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| **E-18 (Sandia)** | **Prisoner Education** |
| **Maurice Serico**<br><br>Sydney Institute of Technology<br>Building H, Level 2, Mary Ann Street<br>Ultimo NSW 2007, Australia<br>61 02 217 4039<br>61 02 217 4046 (FAX) | The rate of imprisonment of Aboriginal people in Australia has been found to be among the highest in the world. The Royal Commission into Aboriginal Deaths in Custody lasted for nearly a decade and produced over three hundred recommendations. In response to those recommendations, TAFE NSW has established a Memorandum of Understanding with the Department of Corrective Services, the department that runs the NSW prison system, to ensure coordinated delivery of education to Aboriginal and Torres Strait Islander prisoners. This presentation will outline the history of the Royal Commission as it pertains to vocational education and training for Aboriginal and Torres Strait Islanders prisoners. |

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| **I-5 (Zia)** | **Aboriginal Involvement in Research** |
| **Maurice Serico**<br><br>Sydney Institute of Technology<br>Building H, Level 2, Mary Ann Street<br>Ultimo NSW 2007, Australia<br>61 02 217 4039<br>61 02 217 4046 (FAX) | The Aboriginal Development Division of TAFE NSW has responsibility for a number of statewide activities, among these are conducting research into issues that affect the delivery of vocational education and training to Aboriginal and Torres Strait Islander people. This presentation will discuss the roles that the Division can and has played in research activities. In particular, it relates the mechanisms of ensuring Aboriginal involvement in as many stages as possible in the research. |

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| **G-18 (Nambe)** | **Re-membering Through Tobacco Education: A Community-Based Tobacco Intervention Project** |
| **Lawrence A. Shorty**<br><br>424 Yale SE, Apt. 4<br>Albuquerque, NM 87106<br>(505) 254-8503/8509<br>(505) 277-4857 (FAX)<br>lshorty@unm.edu | In my work with Native American youth, I incorporate traditional elements in contemporary stories to illustrate proper uses of "real" (traditional) tobacco and the harm that can result in its misuse. Additionally, my stories emphasize the importance of community by "remembering" the lessons elders teach, thus re-establishing membership in the community. The program seeks to make tobacco use non-normative for the community by making a clear distinction between "real" tobacco and commercial tobacco, and by helping Native communities re-gain access to their traditional tabacco seeds. |

| **G-10 (Jemez)** | **Developing Successful Partnerships Between Public Schools and Native Communities** |
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| **Susanna Seelye Shreeve**<br>Education Facilitator/Consultant<br>I*EARNS First People's Conference<br>527 Laguna Street<br>Santa Barbara, CA 93101<br>(805) 965-8876<br>(805) 967-8358 (FAX c/o Montoya)<br>susanna@rain.org | Explanation of recent experiences in fostering collaborations between public schools and Native communities through library exhibits, cultural events, and curriculum enhancement in math/science, ecology, social science, history and humanities, including individual interests in the Internet. A participant directory and a paper summarizing the work will be distributed. |

| **I-13 (Cochiti)** | **Education for Community/Economic Development and Native Self Determination** |
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| **Susanne Simmons-Kopa**, Miromiro Kelly<br>25 Yvonne St.<br>Hamilton, New Zealand | The presentation will reflect an organisation I initiated and now manage, and I am the principal of our school. Our organisation is solely based around education for empowerment and self determination, or, our definition is "Tino Rangatiratanga." At the end of the discussion, we will facilitate some decolonisation exercises which are very empowering and expressive. The aim of the presentation is to share experiences and motivate other indigenous peoples to go for it! |

| **F-14 (Ballroom C)** | **Native Theatre and Education (A Theatrical Production)** |
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| **Bruce J. Sinclair**<br>Native Friendship Centre of Montreal, Inc.<br>2001 St-Laurent Boulevard<br>Montreal, Quebec, Canada H2X 2T3<br>(514) 499-1854<br>(514) 499-9436 (FAX) | The presenter has been involved in the world of theatre since 1986 and has succeeded in fusing educational issues with theatre in relation to Aboriginal experiences. The workshop will be in the form of a theatrical performance along the lines of the play performed at the 1993 WIPC:E in Wollongong, Australia, which depicted the spiritual journey of a Cree woman from before contact to modern times. The focus was on Metis-Cree ancestry and the historical and cultural dimensions of Aboriginal history. |

| **J-12 (Dona Ana)** | **The Navajo Language Program** |
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| **Clay Slate**, Anita Pfeiffer<br>Navajo Language Program<br>Navajo Community College<br>Box 580<br>Shiprock, New Mexico 87420 | The presentation will provide an introduction to the Navajo Language Program sponsored by the Navajo Community College. Attention will be given to the approach to language teaching utilized by the program, as well as the staffing, curriculum, funding and community involvement in the program's implementation. |

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| **H-19 (Nambe)** | **Nurturing Palawa at the University of Tasmania** |
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| **Caroline Spotswood**, Greg Lehman<br><br>Riawunna<br>Centre for Aboriginal Education<br>University of Tasmania<br>Tasmania, Australia<br>61-02-202575 (FAX) | The University of Tasmania and the Tasmanian Aboriginal Community have recognised that at present there exist a number of inequities for Aboriginal people in the higher education system. In an attempt to address these problems, Riawunna, Center for Aboriginal Education, was established. This unit is designed exclusively for Aboriginal students, introducing them to a range of cultural, historical and contemporary issues facing the Palawa community. It informs them of the major government policies which affect them and provides them with a sound knowledge of Palawa organisations and services. |

| **C-18 (Laguna)** | **Parenting from a Traditional Perspective** |
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| **Lenore A. Stiffarm**<br><br>833 Temperance St.<br>Saskatoon, SK<br>Canada S7N 0N2<br>(306) 966-7679<br>(306) 664-6867 (FAX)<br>lenorest@duke.usask.ca | Intrinsic in all parents is a desire to be a "good parent." Aboriginal people have within their collective traditional heritage the tools necessary to fulfill this desire. Even though First Nations people are recovering from residential school as well as internal oppression, participants will be allowed to explore where they are in the Circle of Life. This workshop will focus on methods used traditionally to develop parenting skills, and will examine means of recapturing or strengthening these skills. In this workshop, participants will be allowed to explore in a safe, non-threatening, and affirming manner what it means to be a parent in today's society. Wholeness and wellness will be seen as goals to be achieved in a culturally appropriate manner. Paradigms that fit with First Nations parents will be drawn upon and affirmed. |

| **I-15 (Zuni)** | **Our Ways: Aboriginal World View and Computer-mediated Conferencing** |
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| **Lenore A. Stiffarm**<br><br>833 Temperance St.<br>Saskatoon, SK<br>Canada S7N 0N2<br>(306) 966-7679<br>(306) 664-6867 (FAX)<br>lenorest@duke.usask.ca | This session will provide participants with an opportunity to explore (through a talking circle as a shared learning style) the ways in which our peoples have endured the past 500 year blizzard of colonization. Utilizing an experimental approach, participants will share ways in which their people have survived. In particular, this session will explore similarities and differences around perceptions of world view with indigenous communities. |

| **E-14 (Zuni)** | **Writing Circles: Writing as Healing Pedagogy** |
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| **Lenore Stiffarm, A.**<br><br>833 Temperance St.<br>Saskatoon, SK<br>Canada S7N 0N2<br>(306) 966-7679<br>(306) 664-6867 (FAX)<br>lenorest@duke.usask.ca | Writing circles are implemented in a manner that is safe, non-threatening and affirming, as an outlet for expression of past experiences that are in need of healing. In this context, the circle evolves through relaxation, gentle preparation, and is expressed as an individual experience for each participant. Through the context of the writing circle, each participant is allowed to write about their own experience, and share, only when and if they are ready to share. Closure is brought about in a safe and non-threatening manner so that when participants leave, they feel affirmed and ready to move through their journey in a good way. |

| **D-20 (Navajo)** | **Higher Education in Australia: What it Means for Indigenous People with a Disability** |
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| **Catherine Stokes**<br><br>University of Canberra<br>Unit 14/1 Chaseling Street<br>Phillip ACT, Canberra<br>South Australia 2606<br>61-6-282-6162<br>61-6-2514248 (FAX) | This presentation will focus on the needs of Aboriginal and Torres Strait Islander students who come to study in a higher education institution. This includes the existing services which are available to these students as well as what is still needed to ensure that they have access to an equal education. Some time for group discussion will be included, to gain some feedback and possible solutions to the issues that will have been addressed in the presentation. |

| **J-10 (Sandia)** | ***'Akahi No Ho'apono A Ho'opa'a, Alaila Holopono*: First Accept and Learn, Then Succeed** |
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| **Lilette A. Subedi**<br><br>Post Secondary Vocational Educ. Spec.<br>ALU LIKE, Inc.<br>Native Hawaiian Vocational Educ. Prog.<br>1024 Mapunapuna St.<br>Honolulu, Hawai'i 96819-4417<br>(808) 839-7922<br>(808) 836-0704 (FAX) | In order to address problems and misperceptions that arise when culture clashes in the classroom, "*Ka Puke Kako'o Li'ili'i*" was written to support staff development activities toward enhancing delivery of education to Native Hawaiians in our "western" school system. This helpful little pamphlet contains *'olelo no'eau*, "words of wisdom," and examples of behavior and language commonly recognized in Hawai'i. It provides explanations and insight for vocational teachers new to Hawai'i who need to be made aware of Native Hawaiian learning styles and consequently, how they can enhance their teaching styles. Most importantly, it not only identifies and validates traditional Native Hawaiian values, cultural traits, and language, but is also helpful in blending home and school culture. |

| **E-7 (Zia)** | **SUNTEP: Building Community Through Story and Laughter** |
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| **SUNTEP** Students and Staff<br><br>SUNTEP - Prince Albert<br>48-12th St. E., Prince Albert<br>Saskatchewan, Canada S6V 1B2<br>(306) 764-17997<br>(306) 764-3995 FAX | Students and staff of the Saskatchewan Urban Native Teacher Education Program (SUNTEP) will describe how Metis and First Nations students on site in Prince Albert, Saskatchewan complete a university program to become prepared as teachers. Particular emphasis will be on the students perspective of the program and the experiences and support it provides. |

| **D-8 (Ballroom C)**<br>**K-12 (Ballroom C)** | **"Supperless Babes:" We Honor the Stories of Our Grandparents Through Theatre** |
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| **SUNTEP** Theatre Group<br><br>SUNTEP Theatre<br>c/o SUNTEP - Prince Albert<br>48-12th St. E.<br>Prince Albert, Saskatchewan<br>Canada S6V 1B2<br>(306) 764-17997<br>(306) 764-3995 (FAX) | The SUNTEP Theatre is an extra-curricular troupe of Metis and First Nations students of the Saskatchewan Urban Native Teacher Education Program. The troupe will perform A Thousand Supperless Babes, a multi-media production that celebrates the story of the Metis people of Saskatchewan. To create this play, the student-actors researched Metis history, archival material and , more importantly, the stories and photographs of their own families and communities. A story of the Metis emerged that is authentic and relevant - that honors the parents and grandparents of the students themselves. The performance will be followed by a discussion of the collective process of creating this play and the role that indigenous theatre can play in giving voice to the stories, dreams and aspirations of our children. |

| **F-15 (Sandia)** | **Non-indigenous Involvement in Indigenous Research** |
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| **Karen Gayton Swisher, Ray Barnhardt**<br><br>Center for Indian Education<br>Journal of American Indian Education<br>Arizona State University<br>Tempe, Arizona 85287-1311<br>602-965-6292<br>602-965-9144 (FAX)<br>ickxs@asuvm.inre.asu.edu | This session will focus on the role that non-indigenous researchers have in conducting research with or about indigenous peoples. Indigenous and non-indigenous participants will present examples of research in which they are involved, either as individuals or in partnerships. The value of insider/outsider, emic/etic perspectives will be discussed in the context of self-determination in education. |

| **H-18 (Navajo)** | **The 'Eye of Awareness:' An Indigenous Theme to Promote Cross-Cultural Values-switching for Teachers and Students** |
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| **Ed Tennant**<br><br>Educational Research Associates, Inc.<br>518 Camino de la Sierra N.E.<br>Albuquerque, New Mexico 07123-2405<br>(505) 294-1582<br>(505) 294-0478 (FAX) | A practical program derived from research of the past 25 years to help both teachers and students in Native American educational settings become aware of and apply the cultural values appropriate to particular culturally sensitive situations. |

| **G-1 (Cimarron)** | **The Institute of Indigenous Government: Education for Nationhood** |
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| **Chief Saul Terry, Paul Chartrand**<br><br>Institute of Indigenous Government<br>Vancouver, British Columbia, Canada<br>(604) 602-9555<br>(604) 602-3400 (FAX)<br>iig@cyberstore.ca<br>http://www.indigenous.bc.ca | Chief Saul Terry, Chair of the Institute of Indigenos Government (IIG) Board of Governors and President of the Union of British Columbia Indian Chiefs, and Professor Paul Chartrand, Interim President of the IIG, will discuss the history and process utilized to develop and implement Canada's first Aboriginal-controlled, fully accredited post-secondary institution. The 23 minute video about IIG, "Education for Nationhood, will be presented and IIG materials will be distributed. |

| **K-13 (Santa Ana)** | **Wanpa-rda Matilda Project** |
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| **Leann Thompson-Wilson**<br><br>Queensland Aboriginal & Torres Strait<br>Islander Educ. Consultative Committee<br>P.O. Box 33, Albert Street, Brisbane<br>Queensland, Australia 4002<br>61-07-237-0807<br>61-07-235-4099 (FAX) | Wanpa-rda is a cross-curriculum interactive mulit-media resource that focuses on several key learning arears and enriches and extends the experiences of students attending sites of educational significance to Central-West Queensland. It is intended that the students will use the interactive multimedia package before and after attending the Centre. The resource will highlight a number of locations which have contributed to social and cultural development. All sites will be explored more thoroughly and provide students and teachers with opportunities to challenge traditional pedagogy and thinking. |

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| **K-13 (Santa Ana)** | **Queensland Aboriginal & Torres Strait Islander Education Consultative Committee** |
| **Peggy Tidyman**<br><br>Queensland Aboriginal & Torres Strait Islander Educ. Consultative Committee<br>P.O. Box 33, Albert Street, Brisbane<br>Queensland, Australia 4002<br>61-07-237-0807<br>61-07-235-4099 (FAX) | The QATSIECC is an advisory body to the Minister for Education on Aboriginal & Torres Strait Islander education issues, which has attempted to intervene on behalf of students who face suspension or exclusion from school and the rights of parents in reaching agreement with the school for their child to receive the same standard of education as non-indigenous students. Parents often find it difficult to understand the education "jargon" used by non-indigenous principals and teachers and feel threatened and intimidated by the education system. |

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| **J-8 (Ruidoso)** | **Deprivations, Sacrifices and Long Term Gains of Indigenous Students** |
| **Angela Triffitt**<br><br>12 Cuthbertson Place<br>Tasmania, Australia 7008<br>61-02-28-1310<br>angela_t@postoffice.utas.edu.au | Following a brief discussion on ways in which I have seen Aboriginal people adapt to the pressures of pursuing a University degree and a new way of life, I will then focus on Aboriginal education in the future. Discussing issues which have consistently been raised through discussion within the Aboriginal community, I will end with the notion of youth as future leaders and the roles that todays youth must be prepared for with the emphasis being on education. |

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| **D-22 (Teseque)** | **Distance Delivered First Nations/Indigenous Teacher Education Programs: New Options** |
| **Roger Trottier**<br><br>Indian Teacher Education Program<br>College of Education, 28 Campus Drive<br>University of Saskatchewan,<br>Saskatoon,Saskatchewan S7K 3X8.<br>(306) 966-7577<br>(306) 966-7630 (FAX)<br>trottier@sask.usask.ca | The presentation will look at Indigenous teacher education programs delivered by traditional means, at what contributed to their success, and how technology can be used to share global, regional and local resources to provide equally effective teacher education programs that meet the needs of Indigenous/First Nations communities internationally. |

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| **E-21 (Cimarron)** | **Being Human: Raising the Native Child** |
| **Mary Alice Tsosie**<br><br>Center for Southwest Research<br>General Library<br>University of New Mexico<br>Albuquerque, New Mexico 87131-1466<br>(505) 277-8922<br>(505) 277-6019 FAX | I was raised on the Navajo Reservation and spent most of my school years in boarding schools. At the age of 15, I left the reservation for Wisconsin to live with my guardian family and learn about life in the white world. After getting married and having three children, I was confronted with the dilemma of single parenthood. I faced many conflicting recommendations and assumptions. I began to have questions about how to raise self-sufficient autonomous native human beings. The end result was developing my own personal philosophy based on my Navajo roots with influence from the white world. The views of indigenous groups throughout the world on rasing children could have influence on how today's children are raised so they are more centered, loving, productive human beings. |

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| **I-16 (Santa Ana)** | **Facing a Cultural Dilemma: Colonial Influences on the Construction of 'Indigenous' Cultural Identities** |
| **Anne-Marie Tupuola**<br><br>Doctoral Student<br>Victoria University of Wellington<br>10 Tarikaka Street<br>Ngaio<br>Wellington, New Zealand<br>64-4-566-8981<br>64-4-479-6994 (FAX)<br>anne-marie.tupuola@vuw.ac.nz | Cultural identity formation for "indigenous" youth has become increasingly complex. The issues of "belonging" and "acceptance" no longer seem to be a natural process. Rather, stringent criteria posited by some "indigenous" communities are set in place and need to be fulfilled. This presentation will critically examine these criteria and argue that they appear laden with "western" and "colonial" values and worldviews. Examples will be drawn from the author's research of Samoan youth to show the dangerous and psychological implications, e.g., cultural alienation, cultural identity crisis and suicide. |

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| **J-4 (Isleta)** | **Cultural Competence and Intercultural Communication: Essential Components of Effective Health Care to American Indians** |
| **Jackie Two Feathers**<br><br>Center for Health Promotion in American Indian Communities<br>University of New Mexico<br>Albuquerque, New Mexico | All health care providers come to their positions with their own cultural beliefs and behaviors. While personal and cultural beliefs may be apparent when we are reading a book on culture, these traits are rarely obvious on a daily basis during clinical encounters. Thus, health care providers usually have little idea of how cultural perspectives are influencing interactions with persons of another culture. This paper presents suggestions to health care providers for increasing intercultural communication skills and cultural competency when serving American Indians. |

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| **D-9 (Picuris)** | **A Community-based Epidemiologic Project as an Instrument of Medical Education on a Pacific Island** |
| **Dona Upson,**<br>PMBOTP Staff and Students<br><br>Department of Veteran Affairs Med. Center<br>2100 Ridgecrest Drive SE<br>Albuquerque, NM 87108<br>(700) 572-1711<br>(505) 265-1711<br>(505) 256-2888 (FAX) | The Environmental Health Project (EHP) was designed to provide experience in environmental health, research methodology, and health planning while generating public health data. The EHP provided a template for teaching epidemiologic research skills and data-based health planning. A community-based epidemiologic project is a feasible instrument of medical education in a developing country. In addition to teaching specific knowledge, it can promote positive interactions between medical students and communities and help imbue values of responsibility, self-motivation and cooperation to induce change. |

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| **J-17 (Santa Ana)** | **Development of a Maori Immersion Early Childhood Education Diploma of Teaching** |
| **Rita Walker**<br><br>School of Education<br>University of Waikato<br>Private Bag 3105<br>Hamilton, New Zealand<br>64-7-838-4500<br>64-7-838-4555 (FAX) | A strong emphasis has been placed on the role of the education system in the process of revitalisation of the Maori language and culture. This presentation describes the design of a new Maori immersion early childhood education teaching diploma programme at the University of Waikato. This programme has a philosophy based on *tino rangatiratanga* (Maori self-determination), and has been designed to utilise a Maori pedagogical base which brings an holistic approach to the facilitation of both the adult students' fluency in Maori (as a second language) and their skills for facilitating fluency in young children. |

| **K-6 (Cochiti)** | **The Use of Cultural Song in Pre-school Learning** |
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| **Wiki Walker**, Rahipere Tauira, Hana Mahanga, Janine Kaipo, Heather Hallmond<br>P.O. Box 43<br>Moerewa, New Zealand | The use of cultural song in pre-school learning is one of the most effective methods of transmitting and retaining indigenous knowledge and language. We would like to share how we use cultural song as a method of transmitting our language, customs and belief to children from 0-5 years. We plan to do this by practical illustration through song and action. The program will involve participation from the audience in a selection of Maori songs composed for pre-school children. |

| **G-2 (Sandia)** | **Exemplary Practice: A Study of Current Policy in American Indian Education** |
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| **Linda Sue Warner**, Karen Cockreel<br>211 Hill Hall<br>University of Missouri, Columbia<br>Columbia, Missouri 65211<br>(314) 882-5133 | The presentation will report on the findings of a recent study of the exemplary practices associated with current policy in American Indian education in the U.S. Participants will learn about the policies and practices that have achieved the most success in fostering the interests of American Indian students in schools. |

| **B-9 (Picuris)** | **Culturally and Linguistically Integrated Curriculum: Traditions are Preserved and Technology Promotes Success** |
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| **Lucille J. Watahomigie**<br>Federal & State Program/TNT Project Dir.<br>P.O. Box 360<br>Peach Springs, Arizona 86434<br>(520) 769-2202<br>(520) 769-2412 (FAX) | The Project Tradition and Technology will present on the two components, cultural/environmentally-based thematic curriculum and the native language development program on the Macintosh Hypercard, authoring software. The curriculum is holistic and relevant to the background of the students and is developed by the community, grandparents, parents, and the school teachers, teacher assistants and administration, which promotes ownership by everyone. The Native language development is an integral part of the curriculum. |

| **C-5 (Picuris)** | **Maintaining Cultural Integrity in Curriculum Development: Tasmanian Aboriginal Studies** |
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| **Marianne Watson,** Rosalie Medcraft<br>Office of Aboriginal Affairs<br>GPO Box 123B, Hobart<br>Tasmania, Australia 7001<br>61-02-333671<br>61-02-334506 (FAX)<br>m.watson@dpac.tas.gov.au | The greatest challenge in preparing Tasmania's Aboriginal Studies Guidelines was to maintain cultural integrity in writing the curriculum to be taught in accordance with Aboriginal ways while fitting into both State and National contexts. Through the presentation and discussion, two members of the writing team will pass on their experiences and knowledge of ways to overcome entrenched views of non-indigenous teachers who were themselves mis-taught the history of indigenous peoples, while maintaining cultural integrity in the writing of Aboriginal Studies curriculum. |

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| **H-21 (Ruidoso)** | **Education Traineeships - A Means of Empowerment for Members of Aboriginal Communities Through Employment and Education** |
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| **Marlene Watson**<br>Aboriginal Education Consultant<br>Catholic Education Office<br>P.O. Box 756<br>Toowoomba 4350, Australia<br>61-76-327844<br>61-76-321839 (FAX) | The Traineeship Project, as it is offered by the Toowoomba Catholic Education System in southern and western Australia, provides opportunities for Aboriginal people to receive training as teacher aides while working full time in the schools. Negotiations are underway with several tertiary institutions to extend the training to include a teaching degree, recognizing the prior learning of the graduate trainees. The Traineeship Project has had a remarkable impact on the trainees and their communities and schools. This presentation deals with the establishment of the project, outcomes and difficulties. |

| **K-5 (Apache)** | **Reaearch: Documenting an Urban/Rural Australian Aboriginal Culture** |
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| **Margaret R. Weir**<br>University of New England<br>Armidale, New South Wales<br>Australia | This presentation offers an account of how one Australian Aboriginal postgraduate documented an Urban/Rural Aboriginal culture as part of the data for an enquiry into Aboriginal and Torres Strait Islander pedagogy. The presenter explains how, in cooperative action with her Clan, a wholistic cultural model was constructed from her Clan non-material cultural heritage, that is cultural practices, stories and symbols. Intercultural considerations including culturally relevant and appropriate research methods are also discussed. |

| **H-9 (Santa Ana)** | **Indigenous Pedagogy in Community Driven Education** |
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| **Rongo Wetere**, Mana Forbes, Lucy Steel, Ngapare Hopa<br>Te Wananga o Aotearoa<br>P.O. Box 151<br>Te Awamutu<br>Aotearoa (New Zealand)<br>64-7-871-4257<br>64-7-871-3224 (FAX) | This workshop will report on the development of an alternative educational pedagogy for Maori people involving a poly-technic which from small beginnings, can now point to five campuses each distinguished for its area of specialisation and success with students alienated by the mainstream system. Called Te Wananga o Aotearoa (Te Aotearoa Institute), it is driven by the "needs" of the community and its students, rather than by those of the "establishment." It provides general as well as "speciality" courses; it delivers them in culturally appropriate ways; it offers the programmes at accessible, familiar and cost-effective community-based sites; and it produces graduates who emerge confident in the language and knowledge base of their culture and in themselves as employable citizens. |

| **J-3 (Apache)** | **Taonga Maori: Maori Treasures and Their Significance to Educating Young Maori People** |
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| **Shirley Marie Whata**<br>Curator of Taonga Maori<br>The Science Centre & Manawatu Museum<br>Palmerston North, Aotearoa (New Zealand)<br>64-4-4990486 (FAX)<br>whata@pncc.govt.nz | The presenter will report on the educational uses and benefits for young Maori people of the Taonga Maori (Treasures of Maori) collection, for which she is the Curator at the Manawatu Museum and Science Centre in Palmerston North, Aotearoa (New Zealand). |

| **B-10 (Santo Domingo)** | **Indigenous Knowledge and Non-Indigenous Identities** |
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| **Ian Whelan**<br><br>Cultural Survival Canada<br>195 Cambridge St. North<br>Ottawa, Ontario, Canada K1R 7A8<br>(613) 237-5361<br>(613) 237-1547 (FAX)<br>cy917@freenet.carelton.ca | The intense focus on indigenous learning in schools and in higher education raises questions about what is learned as well as how it is taught. So I ask the questions "Which indigenous knowledge?" and "Taught to whom?" and "What can a non-indigenous person have to say about this?" The answers are of critical importance to us in Australian education, both black and white. They should be of equal importance to people everywhere. In this presentation, I set out to frame an open inquiry into some issues about the relationship between indigenous knowledge and formal education. |

| **A-18 (Nambe)** | **Maori Women as Educators in Aotearoa** |
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| **Frances White**, Arohia Durie, Huia Jahnke, Maria Rahui, Hine Waitere-Ang, Marsha Wyllie<br><br>Equal Employment Opportunity<br>Massey University<br>Palmerston North, New Zealand<br>f.k.white@massey.ac.nz | The workshop will discuss the contexts within which six Maori women operate as educators in Aotearoa (New Zealand). This will include conversations about their multi-layered realities when working within and across tribal frameworks, politics and government institutions. |

| **G-13 (Picuris)** | **Empowering Groups to Work Together for the Benefit of First Nations Students** |
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| **Kenn Whyte**, Jean York, David Rattray, Ron Mitchell, Victor York, John Chenoweth<br><br>RR#3, Johnson Road<br>Terrace, B.C.<br>Canada V8G 4R6<br>(604) 638-8960<br>(604) 638-2090 (FAX) | Empowerment involves changes in the attitudes and behaviours of people. Empowerment also involves four components: Mental, Spiritual, Emotional and Physical. All must be addressed in the process of empowering people. Six First Nations professionals working in school districts and First Nations communities in various regions of British Columbia will address this topic from different perspectives. They will share examples and ways of empowering people that have worked in their respective communities. Included in the discussion will be examples of working with parents, elders, community members and professional educators in the process of empowerment. |

| **I-17 (Dona Ana)** | **Gaming Ones Way Into University: Demystifying Tertiary Education Through a Board Game** |
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| **Dylan Williams**<br><br>Advisory Centre for University Education<br>The University of Adelaide<br>Adelaide, Australia 5005<br>61-8-303-5771<br>61-8-303-3553 (FAX) | This presentation involves the audience in a participatory interactive game which "walks" the would-be student through the expectations, elevations and pitfalls of entering into any formal tertiary institution. The game may easily be adapted to any tertiary education program. The game presentation ends in a roundtable discussion of mainstream pedagogic issues for indigenous students. |

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| **B-12 (Cochiti)** | **Returning to an Indigenous Framework for Indigenous Knowledge** |
| **Shawn Wilson**<br><br>Arts and Science Division<br>Yukon College<br>Box 2799<br>Whitehorse, Yukon Territory<br>Canada, Y1A 5K4<br>(403) 668-8828 (FAX)<br>(403) 668-8867 | Why are communities feeling used by researchers? This discussion will focus on building a framework for research that recognizes indigenous worldviews. What is this knowledge that we are seeking, and whose purpose is it serving? If we can apply a more holistic viewpoint to undertaking community research, we will see the connection between our own and the community's research objectives, the methods we will use, how we interpret the data, and the applicability and ownership of the results of the research. |

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| **G-16 (Dona Ana)** | **First Nations Graduate Education** |
| **Stan Wilson, Beatrice Medicine,** Ralph Makokis, Jane Martin, Cora Weber-Pillwax, Walter Lightning<br><br>Dept. of Educational Policy Studies<br>University of Alberta<br>7-104 Education Building North<br>Edmonton, Canada T6E 4Y9<br>(403) 492-0772<br>(403) 492-2024 (FAX) | Faculty and graduate students involved in the establishment of a graduate program in First Nations' education will talk about the excitement, the stimulation and the frustrations involved in developing an indigenous graduate program with a cyclical world view within a linear university structure. The program being discussed is in its initial stages of implementation within the Department of Educational Policy Studies at the University of Alberta in Edmonton, Canada. |

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| **A-14 (Dona Ana)** | **An Indigenous Approach to Indigenous Tertiary Education** |
| **Pakake Winiata**, Ruihapounamu Ruwhiu<br><br>Te Wananga o Raukawa<br>Otaki, New Zealand<br>64-69-45-479<br>64-69-45-498 (FAX)<br>P.Winiata@vuw.ac.nz | At the beginning of this century, the teachers in Maori centres of higher learning (called whare-wananga) were banned. This presentation will describe the implementation process followed by the Iwi (Tribes) of Te Ati Awa, Ngati Raukawa and Ngati Toarangatira in the establishment of their own centre of higher learning - their tertiary institution called Te Wananga o Raukawa, the first such Maori institution to be established in this century. Currently it offers six undergraduate degrees and a Masters. The ingredients and conditions for successful major Maori initiatives will be identified and their relevance to the creation of Te Wananga o Raukawa will be discussed |

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| **G-8 (Laguna)** | **The Case for Indigenous Facilities in Non-Indigenous Institutions** |
| **Petina Winiata**, Eruera Ruwhiu<br><br>Victoria University of Wellington<br>P.O. Box 600<br>Wellington, New Zealand<br>64-4-566-8981<br>P.Winiata@vuw.ac.nz | In 1986, Victoria University established Te Herenga Waka Marae, a traditionally styled Maori meeting place on its campus as a space for Maori staff and students to gather. This presentation describes the concept as a distinctly indigenous space within the confines of a distinctly non-indigenous university, and the development of culturally safe institutional environments and facilities. |

| **D-18 (Galisteo)** | **A Concise History of Aboriginal Higher Education** |
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| **Terry Wooltorton**<br>Kurongkurl Katitjin<br>School of Indigenous Australian Studies<br>Edith Cowan University<br>Robertson Drive, Bunbury<br>Western Australia 8230<br>61-97-807-735<br>61-97-216-994 (FAX) | The presenter will introduce this section of the workshop with an overview of Australia's short history of Aboriginal participation in higher education. He will look at the development of government policy, some statistics on university participation and then overview the findings from a recent qualitative and quantitative study of Aboriginal tertiary retention at a West Australian University. |

| **A-12 (Isleta)** | **Spirit Flags Fly Over Nulato: Aspects of Silence - When Do Traditions Begin?** |
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| **Miranda Wright**<br>Executive Director<br>Doyon Foundation<br>201 1st Ave.<br>Fairbanks, Alaska 99701<br>(907) 456-6785 | As Western technology entered Alaska's interior, many early travelers, explorers, researchers, and entrepreneurs documented the changing burial practices encountered among Alaska's Native population. While these changes serve as timelines to the occupation of Alaska by fur traders, missionaries, and the United States military, an important component to these cultural markers has been buried in the "aspects of silence" maintained by the Native population regarding their beliefs. This presentation will discuss the fascinating oral traditions and cultural practices which have endured among the Koyukon through generations of adaptation to western technology. The question "When do traditions begin?" will be explored in terms of verbal silence and adaptation of Western forms of expression. |

| **B-8 (Sandia)** | **Distance Education for Children of Reindeer Herding People** |
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| **Yuri Ivanovich Yelsukov**<br>Mr Timohin (translator)<br>Taymyr Peninsula, Russian Federation<br>International League of Indigenous Peoples<br>121609 Moscow, Russia<br>Rublyovskoe, korpus 2, kv. 388<br>7-095-292-61-78 (FAX)<br>visnevskij@latuko.helsiniki.fi (contact) | The presentation will introduce the participants to the efforts that are currently underway on the Taymyr Peninsula within the Russian Federation to provide education to the children of reindeer herding people through the use of distance education, allowing the children to receive schooling while accompanying their families in the reindeer herding activities. The presentation will be translated into English. |

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EFF-089 (1/2003)